LA

GALERIE

DES

FEMMES FORTES

Par

le Pere PIERRE LE MOYNE

de la Compagnie de IESVS.

Petrus Berretinus Cortonen. inuenit

Carol. Audran fecit.

THE
GALLERY
OF
Heroick Women.

Written in French by PETER LE MOYNE,
of the Society of *JESUS*.

Tranſlated into Engliſh by the
MARQUESSE OF WINCHESTER.



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The Tranſlators Addreſs to the Ladies of this Nation.

LADIES,

ME Thinks I ſee your curious Eyes advancing apace to behold this Novelty, this fair *Gallery of Heroick Women*, firſt erected in *France* to the Honour and inſtruction of your Sex, and now tranſported into *England* upon the ſame Account.

Theſe Gallant *Heroeſſes* repaired firſt from all the Regions of Hiſtory to the Court of *France* to lay down their Crowns at the Queen Regents Feet: This Ceremonie and Duty performed, they had a deſire to paſſe the Sea, and inform themſelves of the condition and ſtate of this Iſland; And finding no Queen here to whom they might render the ſame obedience, they reſolved to addreſs themſelves to you, hoping to finde amongſt ſuch noble Company, ſome Ladies, who reſemble them at leaſt in part of their Vertues, if not in all.

A Voyage of this Nature deſerves the beſt Entertainment; And the moſt ſumptuous Feaſt you can ſet forth to ſuch illuſtrious Gueſts in acknowledgement of the Honour they have done you by this Viſit, will be the pure oblation of your Hearts inflamed with a deſire to follow their Glorious ſteps, and imitate their Exemplar Vertues.

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The converſation of ſuch brave women cannot chuſe but be moſt delightful and inſtructive to you: and ſome of your hours I aſſure my ſelf, will be well imployed in giving a ſerious Attention to the Stories of their renowned Actions, and in reflecting chiefly on the examples of thoſe Chriſtan *Heroeſſes*, who beautifie this rich *Structure*, and contribute moſt to your Imitation. Their gallantry is ſo perfect, as you need not doubt, but they will gladly ſuffer your noble Hands to take ſome Flowers out of their Garlands; which if well applyed, Crowns may be formed of them, and one day placed upon your Heads by ſome worthy Perſon of our Countrey, who taking notice of your Vertuous Carriages and improved Actions in this land of trial, may hereafter erect a new Gallery, in which your Statues and Names will remain a Spectacle of Honour and Imitation to Poſterity.

I need ſay no more, having given you ſufficient matter of Emulation: It is powerful in all great ſouls, and obſerved to be particularly grafted in your Sex. I will not then detain you any longer from entring into this reſplendent *Gallery*, but open the Door to you by this little tribute of Reſpect, rendred to your fair Hands by

Your moſt Humble Servant

WINCHESTER.

The Authors Panegyrical Addreſs to the Queen Regent.

MADAM,

THE *Heroick Women* aſſembled in this *Gallery* are come from all parts of Hiſtory to lay down their Crowns at your Majeſties Feet, and to congratulate in common the Honour you have rendred to your Sex. True it is, *Madam*, that all the Eyes of *Europe* are now fix'd on you. And there are no Mouths ſo little Chriſtian and ſo much ingaged elſewhere, which do not ſeriouſly, and ſincerely applaud you.

However, *Madam*, I may ſay, that the Company I preſent unto you will bring no confuſion to the Feaſt. They are Soveraign and Illuſtrious VVomen, who have been like your ſelf, the choiceſt objects of their Ages: They are Victorious Perſons, whom Vertue and Glory have Crowned with their own Hands. And this muſt needs be a ſweet ſatisfaction to you, that ſo many Soveraign and Illuſtrious VVomen have deſcended from their Thrones and Theaters to become your Spectators. The Sound and Acclamations of ſo many *Heroeſſes* who applaud you with their Hands cannot chuſe but be a pleaſing harmony to your Ears.

The chief thing, *Madam*, is, that theſe Applauſes are no Stage Repreſentations; that theſe Acclamations are no conſtrained or purchaſed Flatteries. They are ſerious and legitimate Tributes, which the vanquiſhed pay to their *Victreſs*. And you have vanquiſhed them with ſo much Grace and Ju-

ſtice; the Advantages you have over them are ſo charming, and your emulation hath been ſo modeſt, as there is not one amongſt them who is not thankful and well pleaſing with your Victory.

This Victory, *Madam*, ſo acceptable to the Vanquiſhed, is intirely Yours. It is not of your Regency; It is of your whole Perſon: And though it be Peaceable and free from blood, yet it is not inferiour to thoſe tumultuary and bloudy Victories you have gained in the generall diſtemper of all *Europe*. It is certainely your great glory to have overcome on the Rhein, on the two Seas beyond the Alps and the Pyrenean Mountains: But your Glory (Madam) is much greater, by having ouercome in Hiſtories and Annals, in Heroick Ages, and in the Region of great Examples. And what noiſe ſoever is made by the Arm's of *France*, the Reputation of your Vertue Victorious over the *Artemiſias'*, the *Radaguna's* and *Panthea's*, is far more illuſtrious and reſplendent then the renown of your Fortune victorious over ſo many defeated Armies, and reduced Fortreſſes.

I need not fear that any one will accuſe me of flattery, or reproach my words with hyperbolicall Exceſſe. Heathen Vertues were never of the force, or ſtature of Chriſtian Vertues, and amongſt theſe later yours (*Madam*) are the moſt Vigorous and eminent; they are Heroick and Soveraign.

Your Piety indeed is of another Elevation and Zeal, then their affected ſhews of Devotion, who limit to the circle of their Beads, who referre all their Meditations to the modeſty of their dreſſe, and to a few tears ſqueezed out by force. Your Piety amuſeth not its ſelf in making ſmoak in the houſe of God, and trafficking with him by conſuming Tapers, and evaporating Perfumes. It draws from the bottom of your heart the fire Incenſe and Victime of the Sacrifices it offers to his Divine Majeſty; And which is more acceptable to him then all the Gums of Land and Sea; which is more pleaſing to him then the bloud of ſlaughtered flocks; it preſents unto him the Contrition of a Soveraign heart, the Humility of a Crowned head, and the abaſement and adoration of a humiliated and religious Authority.

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This private Worſhip, and theſe domeſtique Sacrifices, make not her whole imployment; ſhe hath other more generall Practiſes, and other Exerciſes expoſed to the eyes of the world. Theſe Practiſes are Inſtructions which equall the worth of Laws: And theſe Exerciſes are Examples which command. She refers her particular devotions to the edification of the People: She Prayes and Meditates for an infinity of Souls: And the Propagation of Faith, the Defence of the Church, the ſafety of the Kingdom, the Peace and Tranquillity of the whole Chriſtian World are the points of her Meditation, and the ſcope of her Prayers.

Publick perſons ought thus to meditate and pray for the Publick: Their Devotion ſhould be a devotion of Order, and their Zeal a zeal of Diſcipline. They cannot vow any thing better then wholeſome Laws, and good Examples, not any thing more holy then Mercy and Iudgement. And what is aſpiration and deſire in their Oratory, ought to be reduced to Order and Policy in the Body of the State. In this ſence it is ſaid, that Piety is an univerſal Good, and for all uſes; And in what ſence ſoever it be ſpoken, the extent of this ſaying is at preſent filled up by the extent of your Piety, which is the Generall Merit, and the Common good of the Kingdom.

Is it not your Piety, which hath forced heaven, and overcome the reſiſtance of yeers; which hath obtained the fruit of Benediction, the expectation and deſire of the People, after all their deſires were exhauſted, and their hope and patience in a manner conſumed? Is it not this Piety which hath retained on our ſide both the Fortune which the death of the deceaſed King had ſet at liberty, and the reputation which ſeemed ready to retire with Fortune? Is it not this Piety which crowned the aſhes of this good Prince, and brought Victory to his Funerall; which infuſed reſolution and courage into the ſorrow of *France*; which ſhewed unto our Enemies couragious and formidable Tears, and a bold and triumphant Sadneſſe? Is it not this Piety which hath made the Perfume wherewith our malicious Devils have been chaſed away; which hath bound up the ſpirit of Diſcord, fatall to Regencies, and funeſtous to the Minorities of Princes?

Our

Our fear *Madam* was, that we did ask too much, and did beleeve our wiſhes too great when we demanded a ſmooth and peaceable *Regency* for your Majeſtie, and when we wiſhed the King a *Minority* free from Rebellion and Troubles: Yet what we behold at preſent *Madam*, is far greater then our wiſhes, and much exceeding our demands. VVe ſee a *Regency* managed with Vigour, and Addreſſe, ſtill attempting and proſperous: A *Regency* which hath the ſplendor and reputation of the moſt Illuſtrious Reignes. VVe behold a *Minority* Victorious and Conquering: A *Minority* reſpected by Subjects, and dreadfull to Enemies: A *Minority* which is the hope and ſupport of the Chriſtian VVorld. VVe ſee a VVoman who diverts bad blaſts, and changeth malignant Conſtellations: A VVoman belov'd and follow'd by Fortune: A VVoman the Superintendent and Directreſſe of Victory. VVe behold a Child, who hath the Credit and Reputation of Reigning Soveraigns. VVho is the Arbitrator of Princes, and the Maſter of Nations; who ballances and decides the Affairs of *Europe*.

All theſe Proſperities, *Madam*, are after God the works of your Piety, the fruit of your Devotions, and the reward of your good Deeds. Your Oratory is the common Fortreſſe, and generall Magazine of our Frontiers. It is the principall Peece of our Campes, the moſt redoubtable to our Enemies. In your Oratory, that is formed which deſtroys their Engins, and diſorders their Deſignes: that which takes in their Towns, and defeats their Armies: And all our Victories commence in your Cabinet, through your Zeal and Prayer, before the Conduct of Generals, and the Valour of Souldiers compleat them in the Field.

By this way of Combatting you make a holy VVar, and fight like a Chriſtian *Heroeſſe*. Thus the good Angels and bleſſed Souls fight in the behalf of Men: Their Piety is their Valour, and their Prayers are their VVeapons. And your Majeſtie, who ſo profitably imployes this Victorious Piety, and theſe combatting Devotions, merits no leſſe thereby the Name of *Heroeſſe*, and the Title of *Conquereſs*, then if you

expoſed your Perſon to the labour and toil of Sieges, to the perils and hazards of Battels.

Force is not ſo great as it is eſteemed, for being cloathed in Iron, for handling fire and ſteel, for making a breach with Canon-ſhot. True and eminent Force is to defeat Armies by deſiring their overthrow; It is to demoliſh Citadels and Forts, by bowing knees, and lifting up hands to Heaven: It is to take in Cities, and to ſubject Nations by a Tear let fall a hundred Leagues from thence, by a word which no man heareth.

Such was the Force of the Prophets, Generals of the Hoſts of God: Such was that of *Moſes*, *Gideon*, and *Debora*, who led the Elements, and Meteors to the VVarres; who had Nature and Fortune in their Troups; who effected more by a ſigne given by their hands, then could be performed with armed Nations, and a whole world of Engins. Such was the Force of the Victorious VVidow, who vanquiſhed all *Aſſyria*, encamped before a City, and defeated it with a few ſighes and tears. It was like that of St. *Hellen* who overthrew *Maxentius* his Party, by her good works; Like that of *Pulcheria*, whoſe Alms and Faſtings were the principall weapons of two Raignes; Like that of *Clotilda* who preſerved *Clodoueus*, ingaged in a diſadvantagious Encounter, and repulſed the *Germans*, who poured down like a deluge upon their Frontiers. And even at preſent, *Madam*, this Force is the ſame with that of your Piety, which at the foot of Altars performes all the memorable Exploits of our field-Armies; And which even in your Cloſet gains Battels, and takes Towns in all the parts of *Europe*.

But this commanding and Victorious Piety is not the onely Peece of your *Regency*: It is aſſiſted by Prudence and Juſtice, by the Graces and Magnificence, by all ſerviceable and delightfull Vertues; And theſe Co-operating Vertues, acting as they do, in the Spirit and by the conduct of Piety which governs them, are indeed of another Elevation then thoſe which Act in the ſpirit of the VVorld, and by the direction of Morality.

That Prudence which the VVorld inſpires, is but a tutor'd and diſciplin'd Malignity, but a certain Venome tempered with Flegme, and infuſed with method. Your Majeſtie purified both within and without, hath nothing of Malevolent or Impoſture, nothing of captious or double Dealing.

The lights of your VViſdom cannot be falſe, comming from ſo high a Region, and from ſo cleer a Source. They cannot be defective, Marching with ſo even a pace, and levelling at ſo elevated an End; nor cannot it be reproached, as having either by miſtake or weakneſſe fixed it thoughts upon thoſe mean and inferiour Ends, which humane Prudence ſeeks in Time, and within the limits of Matter.

Juſtice meerly Morall, is, to expreſſe it well, but an authorized VVilfulneſſe, a wilde and cruell Habit, which lawfully offends. Its force is but a force of Obſtinacy and unpliableneſs; By ſtriving to over-bend the Level it breaks it; It ſnaps in two the line, by endeavouring to hold it too ſtraight. And being often enough abuſed by the ſmall diſtance between the extremity of right, and the extremity of wrong; It acts great cruelties where it thinks to produce great Examples. Your Juſtice, *Madam*, illuminated and tempered by Piety, which governs it, is equally remote from thoſe two Extreams. It is truely forceable and entire, but it is of a temperate and gentle Force. It is of an Integrity like that of Laws which are far from Cruelty and harſhneſſe, which are modeſt and reſpectfull. And ordaining things with this Integrity and Force, it commands Perſons with reſpect, and ſweetens in them the ſenſe of what may be the moſt rigid in its Orders. It cannot be ſaid, *Madam*, that the Law is a leaden Rule in your hands: It hath there all the evenneſſe and ſolidity it ought to have: Nor can it be ſaid to be a Rule of Iron; It hath neither the weight nor roughneſſe thereof, nor breaks the things which will be no more then adjuſted.

But there is no Law ſo rigorous which may not be ſweetned by the Graces with which you Act. And Juſtice; nay the moſt unflexible and vindicative Juſtice would alter its inclination, and countenance, and become milde and munificent in

their

their Company. In this I ſay much, *Madam*, and yet this much is but a part of what may be ſaid. VVe know the Hiſtory of the firſt Domination the VVorld hath ſeen, and conſequently know, that they were the Graces which tamed the cruelty of the firſt Men; which impoſed the yoak upon their necks, which made them love bondage and chains. However this yoak was yet but rough-drawn; Theſe chains were rude and and unpoliſhed: And the wonder is, that the Graces which impoſed them on Men, were then but unexpert and half ruſtick. Your Majeſties Graces are of a higher Elevation, and have another kinde of Force then thoſe other. They are ſuch whoſe commands oblige, and which are pleaſing to thoſe they binde: They are ſuch as alleviate duties, and ſweeten ſervitude; ſuch as know how to poliſh the Scepter, and temper the over great reſplendency of the Crown. And, *Madam*, I ſhall not ſtick to ſay, that leſſe efficacious Graces then your own have ſweetned Injuſtice, and ſet a pleaſing face upon Tyrannie.

The Importance is, that theſe your Majeſties Graces are not onelie modeſt and diſciplined, but Religious and entirely Chriſtian: Your Piety hath inſpired them with devotion and zeal: It hath ſanctified them, and ſanctified your Prudence and Juſtice. And this ſanctification of the Graces, *Madam*, is not a vain intertainment of the mind, nor an amazement of unimployed Reaſon. Force is more neceſſarie thereto, then to the melancholy auſterity of retired Vertues. Aud it cannot be but the effect of a continuall and obſtinate labour, of an ever firme and attentive ſoul, to pleaſe without intermiſsion; to delight with ſeriouſneſſe; to be ſtill in good humour and of good example; to gain hearts without making any unſeemly Advances, or hazarding one ſingle word of Indiſcretion.

Magnificence, which is an other Vertue attending on great Fortunes, and great Souls, is governed like your Majeſties Vertues, by this directing and commanding Piety, which is the Superintendent of your Life. It is no new thing to ſee Magnificence at Court. It is Originary of that Country: There

it hath its Theatres and Exerciſes: And there is no private Perſon ſo well provided with whom it ſuffers not inconvenience and conſtraint. But to ſpeak truly (*Madam*) it is very rare to ſee at Court a well Ordered and Regular Magnificence, purified from Pride and Haughtineſſe, cured of Oſtentation and Exceſſe, diſingaged from ſenſe and from the things it manageth. And this Orderly, Regular, Spirituall and unclogged Magnificence hath an other kind of force then Frugality, Modeſty, and Simplicity which are far remote from burthenſome, and ingaging Objects.

Soveraignty, *Madam*, hath a ſplendor which ſutes with its own Condition. It hath lights which belong unto its Dignitie, and which you cannot lawfully extinguiſh. The Vertues of your Fortune are of another Order, and ought to have other Marks then thoſe of your Perſon. And by a diſpoſal contrary to that of the Ark of Covenant, which was only covered with skins, and adorned within with Gold and Purple. Your Majeſtie may well reſerve Modeſty for your Interior, and Humility for your Sentiments: but it owes Luſtre and Pomp to your Dignity: It owes a ſpecious and ſplendid Exteriour to the eyes of the World. This mixture of Splendour and Modeſty, and this alliance of appearing Majeſty with a veiled Humility, is the laſt form and conſummation of Chriſtian Magnificence: And I know not *Madam*, whether in the whole Courſe of your life there be any part wherein your Vertue is more vigorous, or your Spirit acts more gallantly and with greater Force.

There is mauy times but a conſtrained and neceſsitated Moderation; nothing but an artificial and ill-looked Poverty in what is ſtiled the Vertue and Power of private Perſons. That which is Humility under Sackcloth, and is Abſtinence in a Cloiſter, would be peradventure Pride and Preſumption under Purple; Ambition and Avarice in a Palace. True Power, *Madam*, conſiſts in floating as you do, above the abundance of your Condition, and the plenitude of your Fortune: It conſiſts in conſerving the elevation of your Soul, and the Freedom of your Heart amidſt an Infinity of Objects, which

ſweetly

ſweetly ruine, and bind with pleaſure. It conſiſts in keeping your ſelf in a poſture of mind like that of the *Cherubins* on the Ark, who amongſt Gold and Pretious-ſtones, in the midſt of Purple and Perfumes, turn not away their eyes from the *Propitiatory*. In fine, it conſiſts in preſerving the Purity of Intention, and the Rectitude of ſight, in the moſt pompous and reſplendent Actions, and in Imitating the Planet-Ruling Intelligences, which look onely upon God, and aim at nothing but his Glory in the ſplendor of their Orbs, and amidſt the numerous Objects they convey unto us.

Theſe Vertues *Madam*, which are all Heroick and Royall, have conjoyntly wrought upon the Statue erected unto You in the midſt of this *Gallery*: Magnificence hath furniſhed the Matter, which is pretious and befitting the Merit and Reputation of the VVork. The Graces, I mean the induſtrious and skilfull Graces have carved it, and given it all the Features which a compleat Figure can receive from a perfect Modell. Force hath received it from their hands, and raiſed it upon its Baſis. Juſtice hath graved the Inſcription, and Piety hath been the Overſeer, and Directreſſe of the whole Peece.

Theſe Artiſts are none of the common Artificers, nor their works any of the Vulgar ones. Their hands tranſcend thoſe of the Ancient Sculptors: And the Eternity they are to give, is a far different eternity from that of the *Heroes* in Marble, and the Gods in Braſſe. All theſe Gods and *Heroes* framed by Men, are long ſince dead and buried: VVe ſcarce retain their duſt, & ſome ſmall fragments half conſumed by time. It belongs only to the Graces and Vertues to work for Eternity. Not only Years, but even Ages, more injurious then Years, treat their VVorks with reſpect: And yet at this day in the Books and Memorialls of VVorthy Men there are Ancient Pieces of their Modell, which are as neat and entire, as if they came but newly out of their hands. The Portraitures they have made of your Majeſty, of what matter ſoever they be compoſed, will be uſed with the ſame reſpect and eſteem, they will not be defaced and deſtroyed; they will be entertained and multiplied by Time. And Poſterity, even the leaſt Curious, yea the leaſt

Cultivated and rudeſt Nations will deſire their Copy.

VVhiles theſe honours and this acknowledgement of Poſterity are in Expectation, be pleaſed *Madam*, that the moſt Noble and Illuſtrious Part of Antiquity may honour you in this *Gallery*. This will be no impure and tumultuary Worſhip: The honours which ſhall be rendred you by ſo many VViſe, by ſo many Magnanimous, by ſo many gloriouſly chaſt VVomen will not be diſavowed, and unauthorized. Such fair hands cannot preſent you but with moſt pure Incenſe, nor make you other then beautifull and precious Crowns: And nothing but juſt and melodious Acclamations, nothing but a Harmony of Honour and Heroick Hymns, can proceed from ſo many Soveraigne and well inſtructed Mouthes.

This Veneration will be common to the Illuſtrious of your Sex: But thoſe of your Race and Name will bring unto it a particular Zeal, as they have a Duty, a Part, and Intereſts peculiar to themſelves. And in the Crowd of ſo many *Heroeſſes* which will preſſe to be ſeen by your Majeſty, the *Blanches* and *Iſabella's*, whether of *Caſtile* or *Auſtria*, will make their Offerings and Vows remarkable amongſt the reſt. Beſides *Madam*, they have a neerer Relation to you, and owe you more then others: And the honour they have to Revive in you, and to be *Irradiated* by your Reputation, is to them a ſecond Life more Illuſtrious then the Firſt: It is to them a temporall Beatitude, wherein they take more glory then in the eternity they enjoy in Hiſtory.

But *Madam*, the Honour which *Heroick* VVomen ſhall render you, will not be like thoſe Ceremonies of the good Goddeſſe wherein Men had no ſhare: VVe ſhall be admitted thereto in Common; we ſhall mingle our Duties, and Acclamations with theirs; their Incenſe and our own ſhall make the ſame Perfume; their Hymns and ours ſhall make but one Conſort. Your Goodneſſe *Madam*, and our Duties, your Vertues and the VVonders they have wrought, will be the Subject of theſe Hymns. The Proſperities and Victories of your *Regency* will be loudly ſung: And Peace which is the Crown of Proſperities, and ought to be the End of Victories,

will

will be the cloſe of our Songs, and the accompliſhment of your Praiſes.

Yes *Madam*, this Victorious and Crowned Peace, will be the reward of your Pietie and good VVorks. It will be the fruit of the Zeal and Conduct of thoſe two Princes, who are ſo Beneficiall and Glorious, either by the hazard of their Perſons in the Field, or by their Abilities and ſincere Intentions in the Cabinet Counſell.

Their Example will infuſe Force and Vigour into the Reſults of Counſell: And ſo many judicious and ſharp-witted Heads, which compoſe this Illuſtrious Body, will contribute to the Concluſion of this Important Affair, the union of their Judgements, and the harmony of their Lights. The chief Preſident of Juſtice, that Chriſtian and *French Cato*, who might make up a whole Senate, and whom we might oppoſe to the Ancient Republique, will put his helping hand therto, with that incorruptible Integrity, and that unlimited Capacity, which is the Hope and Ornament of this Reigne, and will be the Example and Admiration of future Ages. That other, ſo juſt, ſo well tempered, ſo well compoſed, and ſo charitable wiſe Perſon, to whoſe care your Majeſty hath committed the Adminiſtration of your Revenues, will contribute thereto that generous and pure Integrity, and that diſinterreſſed and faithfull Zeal, which have always carried him to the good of the State, and the eaſe of the People. And if he hath been able to ſweeten the harſheſt part of his Miniſtery, if he hath introduced Civility and good Offices into the Exchequer, and reconciled the Graces with the Treaſury, well may he alſo ſweeten the Aſperity of Factions, well may he contribute to the reſtauration of Tranquillity in the State, and to the Reconciliation of Peace thorowout all *Europe*.

Here *Madam*, I muſt not forget that ſo able and faithfull a Miniſter of State, who aſsiſts you to ſuſtain the burthen of Affairs: He is one of our Chiefeſt hopes, and will be one day one of the principall Inſtruments of the Peace we expect. The ſpirit of Ancient *Rome* wherewith he is ſo abundantly endowed, was a ſpirit of Direction and Counſel, a ſpirit Superintendent

dent over Victories, and Arbitrator of Events. Heretofore all known Nations, and the whole world that was capable of Diſcipline ſubmitted to the Manners and Impreſsions of this ſpirit. It ordain'd with Authority and Soveraign Power, both Peace and VVar. It diſpoſed the good and bad Fortunes of Kingdoms, and made the temporall Deſtiny of Nations. Now if this ſpirit was ſo ſoveraign and efficacious in ruſticke Senators, in half ſavage Conſuls and in groſſe and Illiterate Sages; we cannot fear that it degenerats and grows weak in him who is the Senator of the Chriſtian VVorld; who is the Conſul of a ſpirituall and ſacred Republique, who hath joyned acquired with naturall Lights; who hath been poliſhed both by Eccleſiaſtical and Civil Sciences. The wheels of the State *Mad m*, directed by this ſpirit, muſt needs be ordered rightly and with addreſſe; nor can the Genius and Purple of the Senate, which ſucceeds the Ancient Senate but give Force and Dignity to our Affairs.

It is not prejudiciall *Madam*, that this ſpirit be the ſpirit of *Rome*, which was heretofore the Head of the *Roman* VVorld, and which is at preſent the Head of the Chriſtian. There is no member to which the ſpirits of the Head are ſtrangers: There is no Countrey where VViſdom and Fidelity are not naturall. And moreover the moſt Noble and perfect things, even thoſe that have moſt Vertue and Force, are not Originary of the places where they Act. Great Rivers have their Sources three hundred Leagues from the Countreys they enrich and cultivate. Fire, Light, and the ſpirit of the Planets, which produce ſo great effects in the low Region of this VVorld, are Originary of the Higher. The *Intelligences* were not created in the Sphear they move. The *Angel-Guardians* of this VVorld, are not of this VVorld. And your beautifull Soul *Madam*, that Soul of yours ſo Noble and Munificent, ſo Elevated and Royall, is but a Gueſt and Paſſenger in the fair Body it governs.

It is not then *Madam*, Inconvenient or contrary to Juſtice, nor yet againſt Order, that this rare Spirit ſhould be to our Affairs what the Adminiſtring Spirits are to the Sphears and Provinces committed to their charge: VVe thence cannot expect

but

but a leſſe defective, and a more harmonious Conduct; but an Adminiſtration more diſingaged from matter, and elevated above the clouds of Intereſt; but a Tranquillity leſſe caſuall, and more regular; but a Proſperity more generall and of a larger Extent

No, *Madam*, this Proſperity will not be a reſtrained and particular Proſperity. Superiour Cauſes are not Nationall and propriatory, they do no good which is not Univerſall: And all *Europe*, even the whole Chriſtian VVorld will have their ſhare of it after *France*. The Acknowledgement thereof will be alſo common, and the Benedictions generall. Your Majeſtie will receive Praiſes in every Language for it. And in this conſort of Praiſes, *Madam*, I may peradventure, be ſo happy as to raiſe my voice above the reſt, to give it a Body and light, and to make it laſt with your Name and Memory.

So excellent a VVork ſhould not be unadviſedly undertaken, and in a bad ſeaſon: It ſhould not be touched with a heavie and benummed hand: It requires a calme and commodious Serenity, as alſo fit and ſelected hours. I hope to enjoy them, *Madam*, from the continuation of the fair dayes your *Regency* doth promiſe to us.

And I further hope, that the Graces which ingage themſelves in all that belongs to us, ſetting their hands to this work, together with the Muſes, will joyntly draw your Picture, which ſhall reſemble you as neer as is poſsible.

VVhat I here offer you *Madam*, is but a rough Draught of this Picture. Your Majeſtie may ſee in little the height of my Deſigne, and the greatneſſe of my Zeal: And this Earneſt will manifeſt, that by the common Obligation of our Order, and by my particular inclinations, I am as perfectly as any other

Madam,

Your moſt humble, moſt obedient, and moſt faithful ſubject and ſervant:

PETER LE MOYNE,
Of the Society of JESUS.

THE PREFACE.
Of the
AUTHOR.



I Have not undertaken this *Gallery* to preſent the iſſue of my own Brain, a ſpectacle to the curious or an amuſement to perſons wanting employment. The end I propoſe to my ſelf is of greater uſe, and of a higher Nature. And according to the ſenſe of the moſt inlightned amongſt the Philoſophers, who conceived the Vertue of Women to be one of the prime pieces of Politick Felicity; if my enterpriſe had ſuch ſucceſſe as it may have, and I deſire; I ſhould not think to have done leſs for the publick, then the Founders of Academies and Colleges.

Fruits begin to receive corruption from the Earth; And Rivers from their Springs. There would be no impurity in Metals, if there were none in the Mines. All Figures would be exact and perfect, if all the Moulds wherein they are caſt were uniform and without defect: And Vices would be rare amongſt Men, if Women of whom Men are borne were all indued with Prudence. Let not good Antiquity, and old Opinions be diſpleaſed that *Licurgus* was no very great Maſter in Policie, who ſet down ſo many Rules for the Men of *Sparta*; who impoſed ſo many Laws and Chains upon them, and abandoned Women to publick and authorized diſorders, to Liberties founded on Priviledge, and erected into Cuſtom. It nothing avails to prune Trees if the Earth which bears them be left unmanur'd: And in vain would a Phyſitian proceed with Method and by Aphoriſms to the cure of a ſick Head, if he ſuffered bad Humors and Indigeſtions in the Bodie which breed diſeaſes in the Head.

Solomon underſtood it much better, and this Divine and Inſpired Morality, which Wiſdom her ſelf taught him, was another kinde of Morality then that carnal and licentious one which a counterfeit Devil, and apparelled like a Nimph, taught a Law Maker of *Sparta*. This Wiſe man, who was particularly choſen by Almighty God to be the univerſal Tutor of Mankinde, and to read Leſſons to all Conditions and

Ages

Ages, hath no leſſe laboured for the inſtruction of Women then Men. He ſhewed himſelf no Niggard to them in his Parables or Proverbs: And his Parables are the Extracts of rectified Philoſophie.

The holy Fathers who inſtruct us alſo in their Books where their Learning remains, with their Zeal made great account of this little part of Moral Philoſophie. And the regular and uniform Works which they have left of it, ſhew clearly, that they allotted not thereunto their recreative and diſingaged hours. If there be any place where their Doctrine is perſpicuous and methodical; where Eloquence is exact and vigorous; where Zeal hath ſweetneſſe and Force; where the Graces are inſtructive and edifying; we muſt acknowledge it to be in that part of their Writings. And theſe great Maſters, who behaved themſelves ſo judiciouſly in their other productions, have diſplayed all their Art, and employed all their Capacity therein: Have acted there with their whole Spirit, and poured forth all their Lights.

The School-Maſter of *Clement* of *Alexandria* ſpeaks alwayes ſublimely, and like a great Doctor. But when he undertakes to inſtruct Women, he is not ſatisfied with the Height and Solidity of his Opinions; but addes thereunto the Dignity of expreſſion, and the Magnificence of words: He gives a Reliſh and Gloſſe to Sentences, Cadence and Luſtre to Periods. And the mixture he makes of Profit and Pleaſure is ſo juſt and fitly tempered, as he ſeems to ſay for delectation and divertiſment, all that he delivers for perſwaſion and inſtruction. There is ſomething of the ſame Greatneſſe and Majeſtie in all the works of S. *Chryſoſtome*: But this greatneſs is poliſhed and cultivated; and this Majeſtie hath certain Delicacies and particular Graces in all that he hath written for VVomen: And not to ſay any thing of the Books he compoſed either to inſtruct or confirm Virgins, or to comfort and fortifie Widows, it ſufficiently appears by the Letters he hath written to *Olympiada*, that he dropped Gold from his Pen, as well as from his Mouth; And that he took particular care to poliſh this Gold, and give it a new Luſtre and fair forms when he employed it for Women.

The Fathers of the Latine Church have not leſs contributed to their Inſtitution then thoſe of the Greek Church: And what they contributed thereunto is not laboured with leſs Art, nor ſeaſoned with leſs Grace. Without citing the true works which S. *Cyprian*, S. *Jerom*, and S. *Auguſtine* have left us upon this Subject; Every one knows that to Women their choiceſt Letters have been written; I ſay thoſe excellent and learned Letters, which ſeem to contain whole Volumes in few Lines, and great Books reduced into Epitomies. S. *Cyprian* doth not appear an *African* in thoſe quaint Letters: All the rudeneſs of his Countrey is ſweetned in them: They are ſet forth with all the Ornaments of his Rhetorick. S. *Jerom* is not guilty in his, of that Auſterity, who ſeems not to have written but in Choler: Not only the tartneſſe wherewith the Criticks reproach him is tempered, but the very Thorns of his profeſſion flouriſh in them: And the

Rocks

Stones of his Deſert are there precious. As for *S. Auguſtine*, what he hath compoſed there, appears wonderful by the ſweetneſſe of his Spirit mixed with that of his Stile; and he hath left in them as many Rayes of light as there be Sentences.

I ſay nothing of S. *Ambroſe* who hath had Bees for his Nurſes: And who was, to give a true Character of him, an intelligent and diſcourſive Bee. Every one knows that he hath inſerted all the Honey of his Hive into the Books he compoſed for Virgins, and into that he addreſſed to Widows. The expreſſions therein are ſo pure, ſo exquiſite, and delightful, the ſentences ſo choice and elaborate; and there is every where ſo great a profuſion of Flowers, as he thought fit to juſtifie them by the Condition of thoſe Perſons to whom they were to be preſented. The moſt peeviſh and harſh of all Authors have written for the Inſtruction of Women. I ſpeak of *Tertullian*, who beſides the Book he wrote concerning the veil of Virgins, hath compoſed another touching the Apparel of Women, and a third concerning their Attires. And if there be any harſhneſs or aſperity in thoſe works, as in all others of his Compoſure, this harſhneſs is at leaſt magnificent, and like the riches of Barbarians: Theſe aſperities have a kinde of Dignity and Splendor; They have ſomething I know not what, which ſhines and wounds; which reſembles unpoliſhed Gold, and misſhapen Diamonds.

The holy Fathers have not only applyed Moral Philoſophie and Rhetorick to the Inſtruction of Women, but have made Poeſie and the Muſes ſerve to the ſame uſe. And thoſe ſevere ones, who lived only of pure Light and Spirit, did not conceive it unworthy the ſeverity of their Life, or the Sanctity of their Prieſthood to meaſure Syllables, to adjuſt Words, to paint and flouriſh their Diſcourſes, to give a Reliſh to their Doctrines, and Grace unto Vertue; to inſtruct by divertiſement, and to make what is profitable paſſe under the Colour of delightfull.

Adhelmus who was one of the moſt learned Biſhops of *Scotland* hath left us a Poem, where Virginity, Chaſtity, Modeſty, Devotion, and the other Vertues of Maids are adorned with all the Gold and pretious Stones of *Parnaſſus*, which is the *Peru* of Poets. We have likewiſe another of the ſame matter and form, which *Avitus* Arch-Biſhop of *Vienna* compoſed to Crown the Virginity of his Siſter *Fuſcina*. And albeit this Crown be in the time of the firſt Lilies which were ſent into *France*, yet the Flowers thereof remain at preſent as fair and freſh after twelve hundred Yeers, as if they were but newly gathered. Thereby theſe two holy Biſhops have rendred Honour to the Muſes; They have reconciled them to Chaſtity; They have ſanctified their Ornaments and Attires; They have done to them what *Moſes* and *Aaron* did with the Looking-glaſſes and Jewels of the Egyptian Ladies.

My deſigne is not to aſſemble here all the Authors who have contributed their Lucubrations, and Writings to the Inſtruction of Women. The Aſſembly would be too great for ſo narrow a ſpace; And it were

to

to make a compleat Library of a Preface. Such as I have alledged, are ſufficient to evince the Importance of this Inſtruction, and to perſwade, that it forms at leaſt the Moity of Chriſtian Policy. Could Doctors and Prelats ſo inlightned by God, ſo penetrated by the Unction of the Holy Ghoſt, ſo purified aud heated by the Fire of the Altar, loſe their Fire in unprofitable Productions? Have they conſumed their Time, and wearied their Hands to effect nothing conſiderable? And would Saint *Iohn* himſelf have written to a Woman with the Pen of an Eagle, wherewith he had written to the Angels and Churches of *Aſia*, wherewith he had made the firſt Draughts of what was before, and will be after time; if he had not believed that a Letter written to a Woman might be as Canonical and profitable, as Letters directed to Angels and Churches?

Theſe Reaſons and Inſtances more powerful then any other have ingaged me in this Work. My Pen is not the Pen of an Eagle like that of Saint *Iohn*. I write not by the Wiſdom and Light of the Holy Ghoſt, as *Solomon* did. I have no Gold to employ like Saint *Chryſoſtome*. I fall very ſhort of the Idea's and Conceptions of the alledged Fathers. And if theſe great Saints and eminent Men did not believe, that the matter upon which I Labour was unworthy of their Capacity, and beneath their Idea's; I ought not to fear, that it may appear Noble and Precious enough for mine. And no man ought to call in queſtion the Utility of a Work, whereof ſo many Learned Hands have left ſuch excellent Models.

It is true that I have given a new form to this matter, and altered the Shape and Figure of thoſe Patterns. There is a Philoſophy more delightful and inſtructive then that Anatomized one, read in the Schools. Her Attractives are modeſt, and accompanied with Force: ſhe hath no affected Dreſs; and having a more lovely Aſpect, and better Faſhion then the other, ſhe gives not leſs Edification, nor a worſe Example. She doth not produce like that other, crude and diſcoloured Axioms, formleſs and dry Deciſions. She Beautifies them with exquiſite Inventions, with curious and coveted Figures. She knows how to adde Luſtre to Force, and to give Grace and Dignity to what is ſolid.

I conceived that my Deſigne might fall into the hands, and under the direction of this Inventive and pleaſing Philoſophie, magnificent in Materials, and rich in Deſigns. And to the end ſhe might not have all the trouble of the Work; I have to her, aſſociated Portraiture, Poeſie, and Hiſtory, which are three other illuſtrious and renowned Co-operatreſſes: and theſe three, aſſociated to this noble Superintendent, have framed this whole Structure which I conſecrate to the Publick, under the Title of *The Gallery of Heroick Women*.

This Title is not ſo limited, as it may ſeem to ſome who know not Vertues but by the Draughts which Painters form of them; and do not believe that there is any other Fortitude, then that which they ſee with a Helmet on its Head, and a Pillar on its ſhoulders. This armed and robuſtious

bustious Fortitude is but subordinate to another general one which assists all the Vertues; which is present in all great Actions, which supports all good Works, which is the Directress of all Heroes both in Peace and War. It is to this Fortitude St. *Ambrose* and St. *Gregory* attribute after *Plato*, the Victories of the Spirit over the Flesh, those of Vertue over Fortune, those of the Honest and Honourable Good over the Delightful and Profitable. It is of this Fortitude *Solomon* speaks in that Picture, where the Heroick Woman is drawn with so fair Colours, and Crowned with so magnificent an Elogy.

In effect, Temperate and Chaste Women require Fortitude: Loyal and Constant Women need it: Modest, Reserved, and Devout Women need it as much; And peradventure they require more then those presumptuous and haughty Gallants, who fancy to themselves that they support States; And that their Arms are the Pillars of Empires. Courage is necessary both to bear handsomly the Chains of Marriage, which though never so well gilded are yet painful; and to endure its Yoke, which is never so smooth as not to incommodate; it is so needful to resist both pleasing and frightful Passions, flattering and dreadful Objects. It is requisite to regulate Love, even that Love which is Honest and Lawful. It is necessary to bridle Lawful Joyes and innocent Pleasures: to moderate obligatory Sorrows, and Afflictions authorized by Nature and Custom. In a word, there is no Christian or Moral Vertue to which Courage is not required. And for this Reason my *Gallery* hath a larger extent, then the Frontispiece doth promise. There is room for all Vertuous Women by what Names soever they are called: And the Prudent, the Chaste, the Faithful, the Couragious, the Constant, the Pious may all enter into it, and keep their degrees there under the Title of *Heroick VVomen.*

The assembly of these Gallant Women might be greater then I have made it: And albeit *Solomon* was troubled to finde one single Heroick VVoman, yet since his Time enough have appeared to Plant here a whole Colonie. Of all this great Number I have chosen twenty of the most Renowned and Illustrious amongst them. And not to produce them confusedly & in disorder, I have divided them into four Squadrons. The first of Jewish Woman; The second of Barbarian VVomen, to take the word Barbarian in the same sence as it was understood by the Grecians: The third of Roman, and the fourth of Christian VVomen. I exhibite a Picture of each; and the Subject of this Picture is taken from the most resplendent and couragious part of her Life. Besides, these Pictures are not meerly superficial, & carry a bare outside like those of *Philostrates* who was content to express what was visible; & to copy out the draughts of the Pencil with the strokes of his Pen. They represent chiefly the Interior & that secret part wch cannot be discloſed or expressed but by Philosophers. They discover all the Features & Motions of the Heart, all the Postures and Colours of the Soul: And the Scope of it which is wholly Moral, aims more at the

Manners

Manners then at the ſatisfaction of the Eye. Every Picture is accompanied with a Sonnet, which is another piece drawn in little: And the Sonnet is ſeconded by an Hiſtorical Elogie, where the Life of the Heroeſs is abbreviated, which ſerves for the Subject of the Picture. I adde a Moral Reflection to the Elogie, which tends more directly and immediately to the Benefit and Regulation of Manners. And there I mark out what is moſt profitable and inſtructive in the preceding Example: I eſtabliſh practical Axioms, and draw from thence uſeful conſequences: I advertiſe Women of their Duties and obligations, and cauſe them to take in by Grains and Drops the pure ſpirit of Chriſtian Philoſophie, and the extraction of her Maximes, which they ſcarce receive but with diſtaſte, in Books where it is without ſeaſoning and in groſſe.

In ſequence of this Reflection, and in order to the Maximes which are given therein, I propoſe a Moral Queſtion, in which there is enough to ſatisfie the Intellectual part, and to fortifie the Appetitive. And after the having decided it to the advantage of Vertue, and to the edification of thoſe Women I deſire to inſtruct; I confirm my Deciſion by a Modern Example, which I take either at our own Door, or fetch it from our Neighbours; to the end being ſeen neer at Hand it may make the deeper impreſſion, and act with more Vigour. Beſides, theſe Examples are all illuſtrious and Heroick: They contain great and wonderful things: And I have choſen them of this form, to teach ſuch as run after the Fantomes of Romances; that Truth is not only inſtructive, but alſo more delightful and divertiſing, then falſhood; and that natural Bodies are more Luminous and Graceful, then all the Apparitions and Specters which Magick Art produceth. As for the Heathen Women which I bring upon the Stage, I place them not there as perfect Models. I know very well that their Vertues have been but rough drawn; And that wanting the light of Faith, they remain imperfect. But I know alſo, that ſuch fair rough drawn Vertues are preſented there, as we may gather from thence wherewith to form excellent pieces. And by the ſame reaſon that the Son of God alleadged *Nineve* againſt *Jeruſalem*, and propoſed *Tyre* to *Judea*, one may alleadge the Heathen and Barbarian againſt Chriſtian Women: one may well propoſe *Panthea's* to *Catherins*, and *Zenobia's* to *Agatha's*.

I particularly declare, that I do not pretend to juſtifie the Death of thoſe who ſlew themſelves with their own Hands: what Colour ſoever the Philoſophie of that time gave to their Deaths; and with what paint ſoever the Poets have ſet them forth. If they had the Force and greatneſſe of Courage, it was enormous and diſproportioned; it was a greatneſſe beyond limit or compaſſe. Nevertheleſs this doth not hinder that theſe enormous and great diſproportioned Women may have ſomething of imitation. One may frame by a *Coloſſus* a Figure of a middle and very exact Stature. In Moral Philoſophie as well as in Logick, Errour may be ſerviceable to Truth: And a good conſequence may be drawn from a bad Principle.

Behold

Behold what I had to ſay in order to the deſigne and ſtructure of this Work. I have nothing to adde to what hath been ſaid, but theſe few words with which S. *Ambroſe* concludes the ſecond Book he dedicated to Virgins. Since the taſts of men are ſo different, and that there are as many Opinions as Heads; If any Neatneſs and Care appear in ſome places of my Diſcourſe, thoſe places can juſtly diſpleaſe no Man: If there be any mature and ſerious ones, they will pleaſe the Palat of thoſe in whom the Maturity of underſtanding accompanies the Maturity of Age: If any be found flowered and delightful, they will not offend ſuch as are in the Age of the Flowers of Grace; and Men will grant me, that it is no leſſe neceſſary to write for theſe Perſons then for others. There remains nothing more for me to ſay to the Reader. He may enter into my *Gallery* when he pleaſeth; The Door is open to him.

THE

DEBORE Profetisse et Gouuernante des Hebreux, harangue deuant les Notables du Peuple, et les prepare à la liberté et à la guerre contre les Cananeans. Lib. Iudicum cap. 4

Vignon inuent. Ægid. Rousselet et Abbe sculpserunt. Mariette excudit. Cum priuileg. Regis et Reginæ Regentis

THE GALLERY OF HEROICK WOMEN.

The Gallant Jewes.

DEBORA.

THIS Country ſo delightfull to the eye, and ſo adorn'd with the riches and ornaments of Nature, is the weſtern Part of Paleſtine. You cannot chooſe but know it at firſt ſight by that verdure which makes it enjoy as it were a perpetuall ſpring; And by thoſe tufts of Palms and Cedars which ſerve as naturall Garlands to crown it. Theſe Towns and Cities which appear afar off are not built by the Iſraelites. They have as yet erected in this Countrey nothing but flying Towns and walking Cities. They have only built with Canvas and Cordage: All their Houſes have been hitherto but field habitations: And during the obſtinate and continual wars wherein they were imployed, their thoughts were more taken up in rendring ſouldiers warlike and forming Captians; then in hiring Maſons and making

Architects. Beſides at preſent the whole Countrey is fild with the rumour of wars and preparrd againſt the Cananites. Ten thouſand men ſelected out of two Tribes, are rlready advanced towards Mount Thabor: And the men you behold in arms about the great Palm are the moſt remarkable of the people, whom *Debora* the Propheteſſe and Governeſſe of Iſrael retained with *Barac* to inſtruct them in the diſcipline of war, and excite them to act gallantly.

You never beheld a Tribunall like that of this Governeſſe. Surely their enters more ſplendor and pride in the Throne of Kings, but leſſe naturall Majeſty and true Glory. This is not the work of a year, nor the maſter-peece of a Carver: It is of the Suns own modeling, that Illuſtrious and univerſall Artiſt, which forms Mettalls and precious Stones. And you may belie e, that having wrought a whole age to perfect it, he hath not kept from thence that ſoveraign ſpirit, and thoſe pleaſing Rayes, which draw reſpect in dazeling the ſight. The greateſt ſplendor and the chiefe glory thereof nevertheleſſe is derived to it from *Debora*, who gave it her Name, and choſe it for the Seat of her Juſtice. The Graces when ſhe gives Audience under this Palme, ſerve her for Herralds and Guards; And at all the Decrees ſhe pronounceth, every leafe ſeems pliable to crowne her words.

Surely alſo no woman was ever heard to ſpeak more ſoveraingly, nor with an Authority. accompanied with more ſweetneſſe and efficacy. Propheſie and Law were never expounded by a more powerfull Mouth. And it is a wonder that all the Offices of Regal Dignity, being ſo weighty and comberſome, are not felt by ſo beautifull a head. She often gave Judgements, and compoſed differences under this Palme: At preſent ſhe gives out Orders for the Combate, and exhorts her Officers; and within a few houres you ſhall ſee her upon the head of Troops joyning action to Command and contributing by her courage and example, to the victory which ſhe her ſelf had propheſied. Though you hear not her words, and that even her voice doth not reach you, yet her very Countenance is intelligible and perſwaſive: Her Geſture and Looks give

vigour

vigour and luſtre to her ſpeech: And from her very eyes, which are the two faireſt peeces of her Eloquence, there iſſues forth ſomething, I know not what, of vigour and brightneſſe, which would make it ſelf to be underſtood by the deafeſt perſons, and perſwade the moſt incredulous; which would even caſt fire into the coldeſt, and excite the moſt drowſie and ſtupid ſouls.

Barac and the other chief Commanders by hearing her, took a ſecond courage and a new zeal. They fight already in deſire and thought; in the agitation of their hearts and with the fierceneſſe of their looks. The encounter is hot in their imagination, and the vanquiſh'd enemies are forced to flie. There is not a Souldier ſo ill armed, there is not a Commander ſo little verſed in war, who hath not victorious viſions; who alone and without ſtriking a blow puts not a whole Troop of Canaanites to flight; who figures not to himſelf the poſſeſſing the Head of their General, and the Crown of their King loaden with chains. But as yet there is not one drop of blood ſhed in their imaginary Combats; there is not a Launce broken, nor a dart thrown: And it would be fine ſport to the enemies, if they had no other defeat to fear. There is another field of battel, and other dangers which attend them, they ſhall have no occaſion to defend themſelves at ſo great a diſtance, and to fight againſt Apparitions: And by a revolution which they expect not, and humane Prudence cannot prevent, their fortune which they believe to be ſo well eſtabliſhed and guarded by ſo great a multitude of armed chariots and offenſive engines, will be ſuddenly ruined by two VVomen.

See how this Palme already crowns one of them, ſhe bears not onely the Name of *Debora*; but ſeems to be animated by her ſpirit, and to poſſeſſe like her a warlike ſoul and a prophetick Inſtinct. Her verdant youth more gay and pleaſing then ordinary, is a preſage of victory. Her very arms embracing the Queen Regent applaud her promiſes, and infuſe courage into her Auditors: You would ſay that they congratulate her approaching Triumph, and demand for their ſhare of the booty

a Trophy of the arms of the enemies General. But behold, *Debora* armed and ready for the Combat: her elevated arm teſtifies the impatience of her zeal: and her heart appears already inflamed in her eyes and on her face. Her grace nevertheleſſe is not altered by it; her animoſity is becoming and modeſt; and from this little fierceneſſe, which is as the flower or cream of choler, and a tincture of zeal added to her other natural attractives, a third quality and a mixture of courage and ſweetneſſe is formed, which will work a double effect upon the Enemie, and at once, and in an inſtant imprint in them, both terrour and reverence.

SONNET.

DEBORA ſpeaks.

A conqu'ring Sybil *I, a* Propheteſſe,
With Voice and Arm ſerv'd Iſrael *in diſtreſſe:*
My Propheſies and brave exploits made Fame
Through Idumea *trumpet forth my Name.*

My juſt Decrees *beneath the* Palme, *did cauſe*
My VVords *to be erected into* Laws:
The Character *to Kings and Judges given,*
My brow did wear, ſtampt by the hand of Heaven.

What cannot Vertue *do, with* Beauty *grac'd?*
My ſelf without a purple Robe ſhe plac'd
In ſuch a bleſt Regality, *as nere*
Knew what Conſpiracies *or* Rebels *were.*

Without or Guard *or* Forts *I was ſecure;*
I did not make my Subjects *necks endure*
The yoke of Cittadels; *but having gain'd*
Th' Affection *of their* Hearts, *I freely reignd.*

ELOGIE

ELOGIE OF *DEBORA.*

HISTORY doth not furniſh us with a Gallant Woman more ancient then *Debora*, to whom I give the firſt place in this *Gallery*. She ſucceeded *Moſes* and *Joſhua*; and inherited from the firſt, the Spirit of Propheſie; from the ſecond, Courage and military vertue: and from both, Authority and Magiſtracy. Prieſthood excepted, ſhe exerciſed all the Offices, and filled up all the Dignities of that time: and out of her divided graces, a Prophet, a Judge and Captain was formed. Her Audiences had ſomething I know not what of military: ſhe exerciſed there a kinde of field Magiſtracy; and gave them under a Palme of her own Name, which ſerved her for a Tribunal of Triumph, and crown'd her Decrees, as well as her Victories. God having choſen her to break the yoke of his people, and to redeem them from the bondage of the Canaanites, ſhe aſſiſted with her Perſon in the battel given them by *Barac*, and contributed her conduct, predictions and courage, to the glory of that day. She contributed thereunto even her laſt hopes: and though ſhe were a Widow, and that her husband had leſt her but a ſpark of what remained, (to make uſe of a ſacred word) yet ſhe hazarded in that fight with this ſpark the reſource of her blood, the foundation of her houſe, and the ſeed of her poſterity. I ſpeak according to the ſence of the Doctors, who believed that *Barac* was the Son of this excellent Mother, that he became a Souldier and Captain under her diſcipline; and had learn'd of her how to fight and overcome. So that in his time, to joyn my words with thoſe of S. *Ambroſe*, a Widow was ſeen governing a holy Nation; a Widow diſtributing rights, and arbitrary duties; a Widow mediating between God and his people; a Widow ordaining peace and war; a Widow directing combats and victories; a Widow leading an Armie, nay the Mother and Commandreſſe of the General of an Armie. And the untractable and mutinous Jews, whom no human prudence could govern in time of peace, faint-hearted and vanquiſh'd Jews, whom no valour of men could defend in time of war, were reduced to order and military diſcipline, became docible and victorious under the Regency of a Widow. The wonder is, and it muſt be added here to crown her memorie, that no complaint was made, nor any fault found during this Regency. And the ſacred Writ which hath not concealed the defects of the Patriarchs, and hath publiſhed to poſterity the diffidence of *Moſes* and *Aaron*, the imprudence of *Joſhua*, the incontinence of *Samſon*, the fall of *David*, and the follies of *Solomon*, found nothing to reprehend in *Debora*; and left us only her Propheſies and Hymns, her Laws and Victories. This example is wonderful, and our ſex hath reaſon to be jealous of it; there was in this woman wherewith to form three great men: and this triple Spirit which was given at once and in groſſe, might ſatisfie for the government of three Races, if it had been placed ſeverally and beſtowed by intervals.

MORAL

MORAL REFLECTION.

FRom time to time ſuch examples are ſeen, to the end we ſhould be advertiſed, that ſouls of the firſt magnitude may be found in bodies of the ſecond ſex: that the inſtruments which God employes receive their vertue from his hand, and not from their own matter: and that the authority and impreſſion of his finger upon what faces ſoever merits reſpect, and requires obedience. We ought to ſubmit to thoſe Powers he hath eſtabliſhed, as we are ſubject to his Sun and Planets. And as we undertake not to preſcribe Laws to the Planets, and to order the courſe of the Sun, but leave them to the guidance of thoſe intelligences which move them, and equally bear and without murmuring the ſweetneſſe and force of their influences: ſo ought we not by an unlawful uſurpation, and which would appear a certain ſacriledge of State, to ſet our ſelves in the Seat of Magiſtracy, and undertake to judge our Judges and rule our Maſters. We muſt not degrade Authoritie, nor make our Soveraigns our ſubalterns. Let us reſt content in beſeeching God to inſpire them. And this prayer once made, let us leave them to the inſpiration of God and to the conduct of their good Angels, who are their inviſible Counſel. And what ever arives to us from them, let us bear it with equality of minde, and remember that there is no loſſe comparable to that of obedience.

Certainly if S. *Paul* wills us to be ſubject to ſuperiour Powers, and to bear even with our moſt rigorous and inſupportable Maſters; far more juſt is it that we ſubmit to the Powers, whoſe commands are milde and pleaſing; and which are, like *Debora*, aſſiſted by fair Vertues and Graces. It ſeems that God acts more viſible by thoſe; and that his Authority is more reſplendant and appears moſt clearly through theirs. The obedience likewiſe which men render them is commonly more bleſſed and victorious: and if we conſider what is done under *Debora* in *Judea*; under *Pulcheria* at *Conſtantinople*; under *Amaloſonta* in *Lombardy*, under *Iſabella* in *Spain*, and laſtly in *Flanders* under *Margarite* Dutcheſſe of *Parma*, we will confeſſe that ſuch miracles are wrought under the government of women as have not been done under that of men.

The hand of God is not ſhortened; and *our Regent*, not to ſpeak of others, hath much of reſemblance with the Jewiſh Regent. She hath the ſpirit of wiſdom, which is an habitual, conſtant, and peaceable Propheſie. She gains battels in her Cloſet, and at the foot of Altars: She gives Judgements under the Palme of the deceaſed King, and under her own: and if her good intentions be not obſtructed, ſhe will ſuddenly render them under the Olive, and Peace ſhall be the coronation of her Vertues.

MORAL

MORAL QUESTION.

Whether Women be capable of Government?

I Know very well that there be Politicians who are againſt the government of Women; but I know alſo, that theſe Polititians are no Evangeliſts, and that there is no Creed as yet made of their Opinions. The example of *Debora* is a famous and Prophetical proof againſt their Doctrine. It is a declaration of God himſelf to which there are no Axioms to oppoſe. And when we ſee a woman made the Governeſſe of his people, and the General of his Armies; a Woman who gave Judgements, and gained Battels; a Woman who had the miſſion of Prophets, and the Authority of Judges, which were then particular Soveraigns and Kings without Unction and Diadem: It cannot be ſaid that Women are abſolutely uncapable of Government without oppoſing the Sacred Hiſtory, or accuſing with contempt the choice which God made of her for the ruling that Nation which he himſelf hath ſanctified.

States are not governed by a beard nor by an auſtere Countenance: they are ruled by the ſtrength of wit, and with the vigour and activity of reaſon: and Wit may be as ſtrong, and Reaſon as vigorous in the Head of a Woman, as in that of a Man. There are ſome Planets called Males, and others Females. Theſe are not leſſe regular nor leſſe active then thoſe: they have not leſſe light, nor are guided by leſſe perfect Intelligences. As for the want of heat, and the exceſſe of moiſture wherewith Women are reproached, beſides that theſe are but ſuperficial differences, which reach not to the ſoul, nor can place any inequality between mindes; it will be granted me, that not the hot and cholerick, but the cold and phlegmatick are the wiſe men.

Let us ſay likewiſe that it imports not of what colour, or of what ſtuff a Pilots garment be made, provided he underſtand the Card, and have the knowledge of the Windes and Stars: little more doth it import of what Sex or Complexion the body is, ſerving but for a garment to the ſoul wich governs. The main importance is, that this ſoul be well inſtructed and directed: and it is not from the bulk the inſtruction is formed: it is not the ſtrength of the nerves which produces good Counſels. If wit and prudence were ſo meanly derived, the Law-makers and Wiſe men of *Greece* would have been Wraſtlers. That ancient Senat, which was the pureſt and moſt ſpiritual part of the Roman World, would have been a company of Gladiators: and if now adayes the Miniſters of State were to apply themſelves to wraſtling and running, we muſt chooſe them amongſt Smiths and Seamen. There have been ſome weak and tender Princes, to whom the affairs of two Kingdoms ſeemed of no weight; and who governed both on this ſide and

beyond

beyond the Seas without quitting their Cloſets. Some ſtrong and robuſtious ones have been ſeen who bowed under the lighteſt, and were diſturbed with the moſt eaſy and gentle affairs. They might be excellent Wraſtlers, but were moſt unfit to be Princes. They were compoſed of the Arms and Feet of the State, and could bear all its Offices: but they were not compoſed of the Head; they had not the form, nor could perform the functions of it.

It is not then the vegitable part which forms great Princes. The good conduct proceeds not from the ſtrength of the Arms, nor from the well cloſing of the Shoulders: the Stern is handled otherwiſe then the Oar; and other forces and hands are required for the Scepter, then the Hatchet. Women as well as Men may have theſe hands and forces. Prudence and Magnanimity which are the two principal inſtruments of Policie, appertain to both ſexes. There is as much diſcourſe concerning the ſight and courage of the Female, as of the Male Eagles. The heart of a Lioneſſe is as great as the heart of a Lion. And the female Palm as well as the male, ſerves to make Crowns, and ſupport Trophies.

Women are accuſed of exceſſe, inconſtancy, and weakneſſe: and notorious examples of them are alleadged which cannot be diſavowed. But ſurely vices proceed from perſons, and not from ſexes: and if we abandon reaſon, to act by producing preſidents and memorials, I fear very much that the Catalogue of bad Princes will be found more ample, and their actions more dark and ſtaind with blood, then thoſe of bad Princeſſes. Let us ſpeak freely, our *Ahab* was little better then their *Jezabel*, nor our *Manaſſes* then their *Athalia*, our *Tiberius* and *Caligula* were not better then their *Cleopatra* and *Meſſaline*; and three or four hours of *Neros* reign proved more fatal to the Roman Empire, then the whole life of his Mother *Agrippina*, if we except the night of his conception, and the day which brought him forth.

Women cannot only reproach us with the Monſters of our ſex which diſhonoured Diadems and ſullyed Sceptres; but may alſo alleadg the Vertues and Graces of their own; which bore them with Dignity and managed them with addreſſe. And not to introduce Amazons and others in the time of Fables, which are the imaginary ſpaces of Hiſtory: *Zenobia* conſerv'd the conqueſts of her husband *Odenatus*, and ſtoutly upheld the Forces of the Empire. *Pulcheria* governed under *Theodocius* and *Marcian*, and had Vertue enough to ſupply the duties of two Emperours, and to contribute unto the happineſſe of two Reigns. The Regency of *Blanch* was more fortunate to *France*, then all the lives of its ſlothful Kings. But it is not needful to look ſo far back into Hiſtory to finde women, who have governed with wiſdom and courage. Some of them may be found there, whoſe memory is very freſh, and who but lately appeared upon the ſtage.

EXAMPLE

EXAMPLE.

Iſabel Infanta of *Spain*, Arch-Dutcheſſe of the *Low-Countreys*.

I Hear daily that the ſame is ſaid of *Spaniards* as of Hawks: and it is a common ſaying, That the Females are better then the Males: but in my opinion the ſaying is biting and over ſharp: And it would favour much more of Civility to ſay with one of our Authors, that great Queens, and Women fit for commands are of *Spain*; as great Kings, and valiant Men are of *France*. To alledg none but celebrious and remarkable examples, *Blanch* the Mother of S. *Lewis*, *Iſabel* the Wife of *Ferdinand*, *Margarite* Daughter to *Charles* the fift, and *Iſabel* her Neece the Daughter of *Philip* the ſecond are ſufficiently illuſtrious, and of credit enough to defend this truth. And their bare Names without other diſcourſe, may be invincible Arguments, and of ſoveraign Authority to ſuch as would prove, that the Princeſſes of *Spain* underſtand the Art of ruling powerfully, and with a Majeſtical grace; that they know how to manage the Scepter with addreſs: and that there is no Crown ſo weighty, which is not well ſupported on their Heads. I will reſerve the two firſt for another ſubject, and content my ſelf to give a touch with my Penſil upon the two laſt. They are not as yet clean out of our ſight: and we have their pictures drawn to the life, and their blood with their ſpirit in our good Queen their Neece.

Iſabel the Infanta of *Spain* and Arch-Dutcheſſe of the *Low-Countreys* hath ſhown to what height the underſtanding of Women may advance in the Science of well governing. And though fortune made her not a great Queen; yet Vertue made her a Heroeſſe, who gives place in nothing to thoſe that make the greateſt noiſe in Hiſtory. I ſhall not need to produce Teſtimonies thereupon, or to cite Books and Authors. Our whole Age is equally knowing in the life of this wiſe Princeſs: her memory is publikely honoured in all the Courts of *Europe*: nay even ſuch as were no Friends to her Houſe, had for her the *Caſtilian* heart and the *Flemiſh* ſpirit. They have applauded her in good earneſt with hands free from the Dominion of *Spain*: and beſides ſhe is daily crowned at *Paris* and *Leyden*, as well as at *Madrid* and *Bruxels*.

Her vertues were no ſhadowes nor parcels of vertues; they were ſolid and perfect ones: vertues for every uſe and of every form: and Policie is acquainted with no vertues which had not in her all their force and extent. Though they have all an affinity with each other, yet all of them have not the ſame reſemblance, nor the ſame functions in the civil life. There are ſome which are born with us, and are as it were the advances and graces of Nature. There are ſome which muſt be acquired, and are the fruits of labour and ſtudy. There are ſome which are

ſtrong and vigorous, fit for action: there are pleaſing and poliſhed ones which ſerve onely for ſhew. The Infanta poſſeſſed them all: and what moſt imports, ſhe had them all great, and in a condition to practiſe them with ſplendor.

Firſt, ſhe was born with this graceful Soveraignty, and by natural right, which hath its title and force upon the face of beautifull perſons: and this Soveraignty is a powerful and very uſeful piece when it is well managed: it governs by the bare aſpect the moſt harſh and leaſt tractable hearts. It ſoftens the hardeſt commands, and takes from them what is biting and vexatious: it would infuſe even mildeneſſe and grace into Tyranny. Certainly it is not beauty which deliberates, which judgeth, which enacts Laws and Ordinances. But the Common people, for whom the moſt part of Laws and Ordinances are made, is an Animal into which there enters more of the body then minde, and which obeyes more by ſenſe then reaſon. Likewiſe it is true that this flower laſts not long, and appears only in the Spring: but faded Roſes retain ſtill a good odour: And beſides that the Infanta kept all her life time certain remnants beautiful enough, of this firſt flower; theſe very remnants were ſupported by ſo ſweet and becoming a Majeſtie; they were accompanied with ſo many graces and civilities; and ſo many other flowers of the latter ſeaſon were mixed with them, as no body could well diſtinguiſh between them and thoſe of Youth.

The Intellect is the eye of Wiſdom, and the guide of all vertues. It is the chief Miniſter of Princes, and their natural Counſellor: and Policie can effect nothing if it be not enlightned by it. The Infanta's underſtanding was ranked amongſt the moſt elevated and capable ones; and could ſuffice for all the parts and duties of Government. There were no affairs ſo vaſt or weighty, which it did not comprehend and manage with eaſe: there were none ſo obſcure which it did not inlighten: none ſo confuſed which it did not ſet in order. Her Counſellers were never buſied to finde her wayes and expedients: it was enough to give their approbation to thoſe ſhe furniſhed of her own: and ſhe never furniſhed any which were not advantagious, and according to the meaſure of affairs. Beſides this capacity of minde, and this interiour prudence even borne with her; ſhe uſed great care, and extraordinary diligence to ſtudy the capacity of other men, and had the dexterity to appropriate to her ſelf by a diſcreet and judicious Docility, the underſtanding and prudence of thoſe Miniſters that aſſiſted her. This Docility ſo much eſteemed by Politicians, and ſo highly preferred before an opiniative and preſumptuous ability, was to her as an univerſal ſcience, and a ſecond capacity of greater uſe, and leſſe ſubject to errour then the firſt. Thereby ſhe being yet in *Spain*, and in the School of her Father King *Philip* the ſecond, ſhe repleniſhed her ſelf with the lights and ſcience of this Prince, the ableſt of his time in the ſcience of Kings. Thereby ſhe framed an abridgement of the experience and great age of the *Spaniſh* Miniſters, and applyed it to her own

uſe

uſe. Thereby remaining ſingle in the Government of *Flanders* after the Deceaſe of the Arch-Duke *Albertus*, ſhe made the underſtanding of Cardinal de *la Cueua* her own. She added to his Prudence that of Marqueſs *Spinola*, and of Preſident *Roſa*: And all the wiſe principles of State, wherewith the Grandees at Court were inriched, became her own.

Moreover this Capacity did not conſume it ſelf in vain ſpeculations, in wandring and fruitleſſe Idea's; it was active and attempting, bold and laborious. And there have been ſome Princes of great repute, who acted leſſe Gallantly and with leſſe vigour then this Princeſs. The pains ſhe took in Audiences is incredible: ſhe never made affairs wait upon her: never was her Cloſet or minde ſhut to them. never did ſhe accuſe them of importunity, nor complained of their crowding in. Likewiſe ſhe never remitted them to the care of her Officers: ſhe was as jealous of them, as if ſhe had inſpired them with underſtanding and conduct; as if her hands had brought happineſſe to them; as if they had taken addreſſe and light from her preſence. Secretaries were to her rather Officers for ſhew, then uſe. She her ſelf finiſhed the moſt difficult and important diſpatches: and when it was needful to write in commanding terms, and in a majeſtical ſtile; when it was neceſſary to uſe the Character of Graces, and civil, and obliging expreſſions, ſhe did not pay with borrowed words, or hired conceptions; her minde furniſhed her abundantly with all that could perſwade Soveraignly, and with Dignity; and with all that was capable of gaining hearts, or taking them by force.

When ſhe was reſolved for the ſiege of *Breda*, which ſerved ſo long for the exerciſe and ſpectacle of all *Europe*; and which was before the ſiege of *Rochel* the Idea and Maſterpiece of the military Science, ſhe wrote with her own hand for aid to all the Princes her Allies; to all the Communities of the *Low-Countreys* for Contributions and Convoyes; to all the Commanders of her Troops to iſſue forth Commiſſions, and to give out Orders. And it may be ſaid, that all the chief Engines of this famous Enterpriſe received from her mouth, from her hand, and preſence, a ſpirit of Authority which infuſed vigour into them, and made them act with ſucceſſe.

She wanted not even courage and addreſſe in military affairs: but her courage was bound up, and her military addreſſe reſtrained. And had ſhe not been ſo famous, and ſo very exemplar amongſt modeſt and pious women, ſhe might have had the firſt place amongſt the valiant and Heroick. It not ſuiting with her condition to fight with her hands, ſhe fought with manly counſels, and bold reſolutions. She imployed the valour of the heart and the courage of the countenance, where it was not permitted her to uſe the ſtrength of the Arm. She marched confidently even into the mouth of danger, and expected it ſometimes with a ſteady pace, though only armed with the ſtability of her mind, and the Dignity of her looks. Such as have written the Hiſtory of the wars in

Flanders ſay, that before the battel of *Newport* ſhe was pleaſed to be preſent at the general Randezvous of the whole Army before *Bruges*; and that ſhe went from one company to another, animating the Souldiers with the fire which iſſued forth of her eyes and mouth, and with the money ſhe ſcattered abroad with her hands. They adde that at the Siege of *Oſtend* ſhe viſited their Quarters on horſeback: ſhe encouraged the Souldiers, and ſent them to fight fortified with preſents and promiſes: ſhe ordered the batteries, and ſhe her ſelf levelled the Canons; as if ſhe had a deſire to manifeſt thereby, (to uſe this ſaying of the Poet) that the Goddeſſes can thunder as well as the Gods; and that they have like them their Arcenals and Thunderbolts. Certainly if it hath been ſaid, that the military ſweat of the firſt Conſuls, and thoſe hands which taſted of Liberty, gave to the earth they cultivated a ſtately fecundity mixed with glory; I doubt not but the Canons levelled by this Princeſſe, received from her eyes and courage a ſecond fire which gave ſpirit to the firſt, and redoubled its force.

But her moſt uſual dutie in her Armies was not to make breaches and ruine walls; it was a wholſome and charitable duty: a duty of Piety and mercy: and this duty contributed to victory: this mercie aſſiſted to the taking of Towns and the gaining of battels. Knowing that there are ſome enemies more formidable, then thoſe againſt whom men arm and intrench themſelves: and that the Canon compoſed of Iron and Fire is leſſe deſtructive to Armies, then neceſſities and maladies; ſhe took a particular care of the infirme Souldiers; ſhe cauſed them to be liberally and abundantly furniſhed with neceſſaries. She diſpoſed of her Jewels and moneys laid up for her trifling pleaſures, to provide them Drugs: and the loſt hours, which another would have imployed at play, and recreative walks, ſhe imployed in furniſhing them with plaiſters and making ſwath-bands for ſuch as were wounded. I have been told of ſome Princes who tore their ſhirts to binde up their Souldiers wounds: I know the name of that Perſon who once made his Diadem ſerve to the ſame uſe. But concerning this matter I have learnt nothing, nor read any thing of Antiquity which is not very ordinary, if compared with the Charity of the Infanta. It is very credible, that the vertue of thoſe Remedies was no wayes weakned by this Charity: and I doubt not but the Plaiſters and Swath-bands, which paſſed through ſo pure and beneficial hands, preſerved more Souldiers, then Casks and Curreſſes. Whereupon I call to minde that couragious *Victorina*, who was called the Mother of Camps and Armies. This name indeed is full of glory, and in my opinion of higher value then the Statues and Triumphs of many Emperours: but of what eſteem ſoever it be, the Infanta deſerved it by a better title then *Victorina*: ſhe was not only the Mother of her Armies, but even the Preſerver of them: her charitable acts made them ſubſiſt; her preſence and Piety made them overcome.

To

To theſe imployments of the field we muſt joyn the inclination and dexterity ſhe had in that innocent war and paſtime which is uſed in Woods, without effuſion of human blood, and without leaving Widows and Orphans. She there gave a little more freedom to her modeſty, and ſuffered its bounds to be a little more enlarged: we know likewiſe that ſhe there performed all that a moſt couragious and dexterous perſon could have done. And as if ſhe had delighted in a danger wherein ſhe might be humanly valiant, and overcome without doing hurt; ſhe was ſeen to encounter chafed Wilde-boars with a javelin in her hand; And to ſhew in this ſingle ſport as ſerious a valour and as true courage as would have been requiſite on a breach or in a ſet Battel.

There is a haughty capacity and a ſwelling Pride: There is a ſavage Courage and a magnanimity which would fain ſtrike a terrour into others. This alliance of vices with vertues was not obſerved in the Infanta, ſhe was both modeſt and capable: ſhe was humble and prudent: and her magnanimity though high and couragious was yet ſweetned by a goodneſſe victorious without Arms, and conquering without violence, which gained her more hearts, then all the forces of *Spain* could overcome. This goodneſs did onely acquire her the love of her Subjects; but it gained her Subjects where ſhe had no Juriſdiction: It entertained her ſervants without Penſions or Wages. It made her Dominion of a larger extent then her own Country. It made her reign of a longer durance then her life. Beſides it was an univerſal goodneſſe for all uſes: a goodneſſe without delay or reſence: at all howers and in all proportions: a ſpring of goodneſſe which could not be exhauſted by any effuſion: a goodneſſe ingenious to do good; and to do it ſeaſonably and to the purpoſe; to do it with a good grace and Majeſty.

It is wonderfull that this awful Princeſs, who at her pleaſure gives limits to Fortune and Ambition, and extinguiſhes the moſt enflamed Paſſions; it is wonderfull I ſay, that even death it ſelf could not ſuſpend the inclination ſhe had to do good: and the laſt breath of her life was a ſpirit of grace, and an effuſion of good deeds. She had received the laſt Sacraments, and her ſoul ſtrengthned with the bread of the ſtrong, and prepared by extream unction, expected only the moment of expiring, when ſhe remembred that many petitions were remaining in her Cabinet unanſwered. Theſe were petitions of the afflicted and miſerable, who were apparently in danger of never coming out of their miſery, if ſhe drew them not forth before the alteration which her death was ready to produce in affairs: ſhe gave order that theſe petitions ſhould be brought her; and cauſing her head and hand to be raiſed up, ſhe imployed all that remained of her ſight and motion to ſigne them in the beſt manner ſhe was able. Surely ſhe could not die more gloriouſly, nor with a more noble and natural effuſion of goodneſs. And this makes me remember the Sun, which ſtill enlightens the Earth, and doth good to it, even when it is in the Eclipſe. Thereby

ſhe

ſhe ſupports whole houſes which are ready to fall: ſhe raiſeth up ſome whichwere already fallen: and this laſt trembling of her head ſupported Communities and wrought the preſervation of many Families. This was the right way of reigning charitably, and exerciſing a moſt benigne Soveraignty, to give pardons and grant favours in the very ſight, and even in the arms of death. This was the true way of dying Royally, and after an Heroick manner, to riſe up out of the bed of death, that ſhe might ſave Families from ſhipwrack which were readie to periſh, and to employ the laſt breath of her life, to make the miſerable revive; to reſtore them hope, goods, repoſe, and Fortunes at the very rendring up her ſoul. Surely thoſe ancient Heroes who took a vanity to die ſtanding, and to have their bodies upright, and their ſouls elevated never died ſo nobly, nor in ſo good a poſture. And that Prince, the delight of Mankinde, who reckoned amongſt his acquiſitions the goods he had beſtowed; and counted amongſt his loſſes all thoſe which were remaining, how thrifty a manager ſoever he were of favours and benefits, yet he never arrived to that height as to oblige by his laſt breath, and to do good in the laſt motion of his Soul.

There are forced favours and conſtrained benefits, which fall but by drops: there are ſome which carry with them as it were the ſtings of repulſes and ill Language, and ſerve onely to diſtaſte thoſe that receive them. Nothing of this Nature came from the Infanta. Her favours were without delay, and often prevented the asking: they were all pure, and without thorns: and her benefits reſembled gold which ſhould grow without earth and ordure: they were not only of great value and ſolidity; but they had beſides much luſtre; they ſurprized the heart and dazled the ſight.

This Grace of doing good was the particular character, and as it were the proper Beauty and Mark of the Infanta. All her actions, I ſay her moſt ſerious and vigorous actions were imbued therewith: her piety it ſelf had taken a tincture of it: and though her vertue were one of the higheſt and freeſt from oſtentation, yet ſhe never did any thing fiercely and with ſhagrin: ſhe acted nothing which was not gallant and civill, which was not done with reflection and ſtudy, which reliſhed not of quaintneſſe and magnificence: Nay, it is ſaid, that even her ſeverities did not diſtaſte; and that her very rigours were obliging. Whereupon it is related, that when ſhe was in *Spain*, a certain Knight leſs wounded in his heart, then head, having entertained her with ſome diſcourſes, into which there entred fire and adoration, the wiſe Princeſſe who knew very well that there was ſomething of *Endimion* and of the Moon in this man, had more pity then anger for him. And to free her ſelf dexterouſly from his importunities procured the King her Father to give him an honourable employment attended with a great Revenue which carried him far enough off from *Spain*. Thereby ſhe ſatisfied Vertue without exaſpirating the Graces, and proved at once ſo

rigorous,

rigorous and indulgent to this melancholly perſon, that with one ſtroke ſhe puniſhed his love, and made him a Fortune.

Above all, this goodneſs of the Infanta appeared admirable in ſupporting ruined Powers, in comforting great wounded Fortunes in conſerving the Luſtre and Dignity of eclipſed Planets put out of their Houſes and Courſes. To perform the like acts of mercy, another ſort of charity is required then is practiſed in Hoſpitals: and the pain of an ulcerated Prince demands other lenitives then the pain of a broken Leg, and of an Arm cut off. The Infanta did ſundry times ſuch good deeds, and her charities have aſcended even to crowned Heads. Princes flying to her for protection, and decayed Princeſſes found with her their Houſe and Rank. They found there preparatives and remedies for their wounds, even pretious preparatives, and agreable and perfumed remedies: and the Hand it ſelf which touched them was ſo skilful, as to charm their anguiſh, and to take away the feeling, and almoſt the very remembrance of their falls.

Authority which is to Princes a Crown without matter, and a character of inviſible Majeſty; which is in them a vertue that acts without motion, and procures them obedience without force or violence: This Authority I ſay, which is formed out of the vertue of a Prince, and out of the eſteem of his Subjects, was ſoveraign in the Infanta, and alone affected more then all the Engines of *Spain* aſſiſted with all the Mines of the *Indies* could have done. She neither wanted Armies nor Cittadels to ſupport her Commands: and what ſhe did with two words, another could not have done with four Cittadels, and as many Armies. Her Subjects obeyed her intentions, what marks ſoever they had of them, and by what mouth ſoever they were declared. Even ſtrangers and enemies honoured her Name, and had for her, ſubmiſſions of reſpect, and complacencies of eſteem; even to that degree that the *French*, who had not reſpected the Kings Authority before the Barriers of the *Louure*; and the Royal Pallace yielded reſpect to the Authority of the Infanta even upon the Frontiers of her Countrey, and had a ſcruple to fight threeſcore leagues from *Bruxels*.

All theſe vertues of Peace and war which became familiar and domeſtick to the Infanta, which aſſiſted her in her Cloſet, and followed her in the field, were under the conduct of another ſuperiour vertue, and of a higher diſcent. I ſpeak of Religion which is the Tutreſſe of States, and ought to be the Superintendent of Policie. That truly was the predominant vertue of this great Princeſſe: but it was not a ſuperſtitious and timerous Religion; a Religion of ſcruples and apiſh faces; much leſſe was it of thoſe artificial and painted ones, which compoſe and fit themſelves for ſhew, which have ſtudied looks, and tears of reſerve for the publick, which deride in private the masked part they act in Churches. The Infanta was ſolidly religious, and even with vigour of ſpirit: ſhe was humble and ſubmiſſive to God without dejection: ſhe dreaded him with that reſpectful fear which is the only

fear

fear of the wiſe and conſtant. Nobleneſſe and Dignity were to her ſo inherent, as they entred in a manner againſt her will into all her good works: And in her leaſt devotions there was a tincture of Majeſty, and ſome thing I know not, what which had a touch of the greatneſs of her birth. And ſurely to ſpeak my thoughts of it; Great men are not permitted to be leſſe devout then mean perſons: and crowned heads owe no leſſe ſubjection to God then others. But the devotion of Great ones ought to be more magnificent and reſplendent, then that of inferiour perſons: And crowned heads even in their ſubmiſſions, and when they humble themſelves have a luſtre and motion of dignitie which others want. The fire of the mountains which God himſelf hath touched is another kinde of fire, then all thoſe which are enkindled with the fat and moiſture of the valleyes: And the majeſtical ſubmiſſion of the Palm, bowing under the weight of its fruits, renders far more honour to Heaven, then the lightneſs of a reed under the firſt winde which ſtirs it.

As the greatneſſe and dignity of the Infanta aſſiſted her piety, and had their place and ſhare in all her devotions: ſo her piety entred into all the actions of greatneſſe and dignity which related either to her quality or office. It had the firſt rank and principal Authority in her Counſel: It was preſent in the beginning and end of all her enterpriſes: It gave them the platforms and deſignes of all that was to be executed, both within and out of her Dominions: And what propoſition ſoever was made either for Peace or War, it was alwayes the firſt heard. This Piety had likewiſe its part in the liberalities and profuſions of the Infanta; and diſpenſed them ſo Chriſtianly and with ſo general a Charity, as they overflowed even into the houſes of the poor. By this means Churches and Hoſpitals became the feſtival recreations of the Palace: Citizens did not faſt for the good cheer of Courtiers: And mercy as well as magnificence did honour to the publick. Even divertiſements and paſtimes were practiſed in the ſight of this piety proper for all uſes: It brought thither order and diſcipline: It took from them even the indecency of geſture, and the immodeſty of diſcourſe: It only left them a ſerious and regular gallantry, and a moſt pure and ſpotleſſe joy. Affairs were alſo bleſſed and proſperous in the hands of ſo religious a Princeſſe. *Flanders* was never more happy then in her time: And it hath been very evident ſince her death, that war and ill fortune bore her reſpect while ſhe lived. But the vertues of this great Princeſſe detain us too long: behold more matter then is requiſite to crown her. Let us make the draught which we promiſed of her Aunt the Dutcheſſe of *Parma*; and let us examine whether there will be matter enough to compoſe a fair crown to her memory.

Margarite of *Auſtria* Dutcheſſe of *Parma* and Governeſſe of the *Low-Countreys*.

MARGARITE of *Auſtria* Dutcheſſe of *Parma* may well be placed with the Infanta *Iſabel* her Neece, and ſerve as an advantagious and modern proof for the Government of Women. She had much of the ſpirit and addreſſe of *Charles* the Fift; I ſay of that ſpirit of government and authority, and of that politick addreſſe which did more miſchief to *France*, then all the forces and machinations of the Empire united and combined againſt her. She being ſprightly and already capable by her birth, it was not very difficult to poliſh her ſelf by practiſe, and to adde to ſo excellent a nature, as to a rare and valuable matter, perfect habits, and exquiſite and accompliſhed comportments. She received the firſt ſtrokes of theſe habits in the Court of *Florence*, where adverſity furniſhed her all it could with the beſt impreſſions, and moſt exact and faireſt forms. A ſecond marriage having cauſed her to paſſe from thence into the houſe of *Ferneſe*; the diſcipline and cares of *Paul* the Third, the ableſt perſon of his time in the Science of Princes, compleated in her minde the rough draught ſhe had brought from the School of the *Medicean* Family.

A while after ſhe was called to the Government of the *Low-Countreyes* by *Philip* the Second, who had leſs regard in this choice to the blood and memory of *Charles* his Father, then to his proper intereſt, and to the conſervation of his Patrimony of ſeventeen Provinces. They remained yet all in peace and obedience when the Dutcheſs of *Parma* arrived there: and there was then no ſpeech of Factions or States, Guex or Hereticks. But this calm laſted not long: And the Hereſies of *Germany* and *Geneva*, which had crept into thoſe Provinces quickly drew thither Rebellion after the diſſention. This alteration of time gave work enough to the Governeſs: but it was a glorious work and full of reputation, wherein ſhe had Kings for her Encouragers, and was looked on by all *Europe* with aſtoniſhment. It was likewiſe to the wiſe and ſpeculative of that time a wonderful ſpectacle to ſee a woman wraſtle alone againſt ſo great and dangerous a ſtorm. Yet ſhe got the upper hand at laſt: and after nine yeers of agitation, ſhe brought back the veſsel into the Haven in deſpite of the windes and tides, which had forced it out. I ſay that ſhe was to wraſtle alone againſt the ſtorm; becauſe the Councel it ſelf had begun the trouble, and the Miniſters hired to ſave the veſsel were the firſt that ſplit it, and made way for the waves.

Granville Archbiſhop of *Arras*, whom King *Philip* had aſſigned to the Governeſs for an honourable Spye, and a Pedagogue raiſed to the degree of a Miniſter of State, gave her more jealouſie and diſtruſt then good advice, and proved rather obſtructive, then aſſiſtant to her. His

Corrivals and Enemies accuſed him of all the ill had hapned. Such as ſtood indifferent, ſuſpected him for raiſing a tumult in the veſsel, to the end the ſtern might be wholly left to himſelf. As for the Prince of *Orange*, the Earls of *Egmond* and *Horn*, the Marqueſſe of *Berg*, and other Dutch Lords, being all declared enemies againſt *Granville*, and ſecret Corrivals to each other, all ſuſpected of Rebellion, and ill affected to the Domination of ſtrangers, they brought nothing to the Councel, but a ſpirit of contradiction and confuſion; nothing but intereſted and partial opinions, nothing but hidden conſpiracies and open animoſities. By which means they more imbroyled then aſſiſted the Governeſs: and not daring either to reject or take their advice, ſhe might be truly ſaid to be abandoned amongſt all theſe guides, becauſe they were either ſuſpected or diſloyal; and that it was equally dangerous either to leave or follow them. Nevertheleſs ſhe forcibly overcame all theſe difficulties; ſhe dexterouſly looſned her ſelf from theſe incombrances: And after diverted and diſcovered conſpiracies; after extinguiſhed, and chaſtiſed Seditions; after the revolt of Towns reduced to obedience, ſhe chaſed away Rebellion and Hereſie out of *Flanders*: ſhe ſweetly and dexterouſly tyed up again the Lion which gaped after liberty, and had already broken a piece of his chain. The States of *Holland* would have been at preſent but a Republick in Idea; and *Leyden* would have been as ſubject to *Spain* as to *Bruxels*, if King *Philip* had left for a longer time the Government unto the Dutcheſs of *Parma*. *Ruy Gomez* and the Duke *Feria* were indeed of this opinion: Likewiſe none but indulgent and popular Miniſters were ignorant, that clemency is more perſuaſive, and makes it ſelf better obeyed then ſeverity. But the advice of Cardinal *Spinoſa* and the Duke of *Alva* carrying it againſt their opinions; the King concluded upon the way of rigour and force. The duke of *Alva*, being ſent to put them in execution, opened afreſh with fire and ſword thoſe wounds, which lenitives had cloſed up: and what the dexterity and mildeneſs of a wiſe and obliging woman had re-eſtabliſhed, was ruined by the violences of a bloody and rigorous Miniſter of State. *Philip* to repair this errour reſolved to ſend back the Dutcheſs into *Flanders*, which very earneſtly demanded her, believing that its cure could come from no other hand then hers. But he deſired it too late and out of ſeaſon. God thought that ſhe had laboured enough, and ſufficiently overcome; and therefore called her to give her repoſe, and the crowns ſhe had merited. The *Flemings* being out of hope to have her Perſon, conſerved her Memory: They honoured her in Publick, and in their houſes, and whereas they had ſolemnly, and with ringing of Bells thrown down that inſolent and proud ſtatue which the Duke of *Alva* had cauſed to be ſet up in the Citadel of *Antwerp*, they erected in their hearts, which were ſtronger then Citadels, a ſtatue of pure eſteem and glory to the Dutcheſs of *Parma*.

JAHEL.

IAHEL acheue la victoire de Debore, et la liberté du Peuple de Dieu, par la mort
Sizare General des Cananeans, qu'elle tüe auec vn clou dans sa tente. Libro Iudicum cap: 4:

Mariette excud. cum privileg.

Vlamen inuent.

Iahel.

THERE is now an end of the Canaanites and of their Fortune: their Armie compoſed of ſo many Troops and Engins of war was defeated by the Iſraelites, who are ſtill purſuing the remainder of it. And all the preſages are deceitful, nay even Propheſie it ſelf is a lyer, or their Empire ſhaken by this Blow will not much longer expect its fall: the Earth is covered over with the bloody parcels of ſo formidable a Bodie; ſome of them have fallen upon all the Mountains, and into all the Valleys of the Countrey; and the ſtately Head thereof, which hath hitherto rolled along, happens to be broken in pieces by the Hand of this VVoman. It is *Iahel* who hath finiſhed the overthrow of the Canaanites by the death of their General, whom ſhe killed with a Nail in her own Tent, where he had ſheltred himſelf after the routing of his Armie: ſhe is ſtill moved with the blow ſhe ſo lately ſtruck. Certainly ſhe could not have given a more hazardous one, nor of greater conſequence: and the Age of our fore-fathers which was an Age of Miracles and of prodigious Adventures, hath never ſeen any thing of like Courage, nor of greater Fame.

The joy ſhe felt at the ſucceſſe of ſo high an enterpriſe adds new luſtre to her eyes, and a ſecond grace to her face. The confidence of her looks correſponds with the boldneſſe of the Action; her hands armed with the fatal Hammer, which proved of more force then the warlike Engines of the Enemies, and performed more then all the Lances and Swords of the Iſraelites, prepared themſelves to gain a ſecond Victory: And

yet her Hands all heated as they are with breaking the Chain and Yoak of Iſrael upon the Head of *Siſera*, ſeem willing to give the like blow even unto the Ghoſt of the Cananean King, whom her imagination hath brought Captive to her, and loaden with Chains.

Nevertheleſſe *Siſera* wraſtleth in vain againſt the Earth. At the ſame time he puſhes with his arms as it were to force her to give back: and by a contrary effort he ſeems willing to carry her away with his head. His heart ſtrives within to ſuccour the wounded part, and not being able of himſelf to aſsiſt it, with all the remainder of his force, he conveyes thither Anger, Rage, and Deſpair. Theſe impotent and furious Paſsions appear confuſedly, and with horror on his face ſwollen with the blood and ſpirits which are there poured out from the whole bodie. It would be hard to diſtinguiſh them by their proper features, and by the Colours which are natural to them: All of them have participated of the Anguiſh which is mingled with them, and are grown either pale with Death which entred by this wound, or red with the blood which flowed from thence.

His eyes, which to him had been ill Adviſers and unfaithful guards, and had ſuffered themſelves to be ſurpriſed by beauty and ſleep, bewail the mortal errour they had committed, and ſeem willing to caſt forth with their blood and tears the pleaſing poyſon which they have taken in from the looks of *Jahel*: Beſides they turn up and down in their laſt pains, as if they ſought her out to reproach her of Infidelity; And the very ſight of *Debora* and *Barac* hapning to be preſent at this Tragick ſpectacle increaſes their torment and begets in him a ſecond confuſion: The victory of his Enemies proves a torment to him: Death, nay even ſuch a death made it another death to him. But the third yet more ſenſible and cruel death was, that his enemies in his very preſence and ſight rejoyce at his death and at their victory.

Surely alſo this ſight may be called the death of *Siſera*, and the wound which he received therby in his heart though it caſt forth no blood at all, is yet more painful to him then that of his pierced head; You would ſay that he is ready to dart out of his

his mouth a thouſand Blaſphemies againſt Heaven, and as many Imprecations againſt *Jahel*; But his voice is ſtifled with the preſſe of his paſsions, and dies in his throat; There iſſueth forth of it nothing but froth, which is the blood of his inflamed rage, and not being able to blaſpheme with his tongue, he blaſphemeth with his countenance and the motion of his lips. *Debora* and *Barac* look upon him in ſilence, and with a kinde of Religious horror. Aſtoniſhment which opens their mouth, deprives them of breath, and their ſtretched out hands ſeem willing to ſpeak for their tongues that are tyed up.

The very ſervants which are of their Train are ſtrucken with the like amazement; and as if there were a charm in this ſpectacle, it took from them their voice by gazing on it. *Siſera* who could not aſtoniſh them by his valour, and with a ſword in his hand, doth now amaze them by his puniſhment, and with the Nail in his head. And if all the people ſhould be deſtroyed, if the Ark it ſelf were a captive, and if the Cherubims which guard it were priſoners, there could not appear more Trouble in the minde of *Barac*, nor more Emotion upon the face of *Debora*. But this trouble and Emotion will be quickly followed with joy, and every one reſuming the Function which this ſpectacle hath ſuſpended, *Debora* inſpired with the ſpirit of Propheſie ſhall ſing a Hymn unto God of the wonders which have finiſhed ſo great a war with the point of a nail, and deſtroyed the Empire of the Canaanites with the ſtroke of a hammer and by the hand of a woman.

SONNET.

IN Jahels *Breſt a* Hero's *Soul ſurvives,*
Which prompts her modeſt thoughts to brave atchives:
Her flaming eyes declare with how much heat,
She did an Army *in one* Head *defeat.*

Siſera *lies ſtrugling, his black* Soul *doth groan,*
That by a Womans hand he's overthrown:

It

It quits his Breaſt, amazed Rage conceives,
And in his Blood its wrath enkindled leaves.

Behold Man's fickle ſtate, how neer ally'd
His Ruine is to his inſulting Pride;
And with what eaſe this Ball is ev'ry way
By Fortune *racketed, to finde her play.*

She can advance him when in moſt deſpair,
As though ſhe rais'd him with a puff of Air:
As ſtrangly too, without her VVheels *full poiſe,*
She by the pricking of a Nail deſtroyes.

THE ELOGIE OF *JAHEL.*

JAHEL gave the laſt blow unto the Pride of the *Canaanites*, and finiſhing the victory which *Debora* had begun, ſhe ſhewed that God had choſen the hands of a Woman to break the yoke of his people. *Siſera* the Lieutenant General of *Jabin*, ſeeing his Army defeated by the *Iſraelites*, ſaved himſelf afoot in the Tent of *Jahel*: But Death knows no Sanctuary or place of Refuge: And it is evident, that ſhe ſuffered him to ſlip away in the heat of the conflict, to kill him afterwards more at eaſe, and at more leaſure out of the Battel. *Jahel* inſpired by God received him: And to quench the extream thirſt which labour, flight and fear had cauſed, preſented him with milk to drink.

There are ſome dangerous charities and courteſies whereof we muſt beware: And ſometimes the preſence of Women have defeated thoſe who could not be overcome by ſtratagems or armed Legions. Vexation, wearineſſe, together with the freſhneſs of this drink having lulled aſleep the unfortunate *Siſera*, *Jahel* without noiſe pulled up one of the Nails wherewith her Tent was faſtned, and with the blow of a Hammer ſtrook it ſo deep into his head, as the Nail pierced it clean through, and entred into the earth with his blood and Soul. This Woman was worth an Armie; and a Nail in her hand effected that which ten thouſand Lances, and as many Swords were not able to effect.

You may well believe that this action was done by inſpiration, otherwiſe ſhe would not have violated Hoſpitality, which is naturally holy and according to the Law of Nations; She would not have corrupted a good turn and favour, nor have ſtaind it with blood and murther:

She

She would have at leaſt reſpected the gentleneſſe of her Sex, and the ſanctity of her Tent: But it was Gods will on that day, that two Women ſhould work the Redemption of a whole Nation: And that by this example they ſhould teach poſterity that great forces are not neceſſary to great Actions; that the powers of the earth break aſunder if never ſo little touched; and that without framing Engines or rolling mountains there needs but one thruſt to cauſe the fall of a *Coloſſus*.

A MORAL REFLECTION.

I Fear that if I propoſe the Example of *Jahel* to gallant women, they will reject my propoſition and abhor the blood and cruelty of this Precedent. Nevertheleſs they may imitate her without violating the Laws of Hoſpitality; without exaſperating the mildeneſs of their Sex; without inraging or ſtaining the Graces with blood: There are no more *Canaanites* to overcome, nor is there another *Siſera* to vanquiſh: But there are uncircumciſed vices and forreign habits, there are commanding and tragical Paſſions, which are to the faithful at this day what *Siſera* and the *Canaanites* were heretofore to the *Iſraelites*: Not only Men ought to take up arms againſt theſe ſpiritual Tyrants; but even Women alſo muſt enter into this war, and the neutrality which they ſhould hold with them would be a kinde of treaſon and apoſtacy. Above all, if there be any woman who hath entertained ſome *Siſera* in her Cloſet, who hath opened her heart, and promiſed ſecurity unto ſome predominant Paſſion; ſhe ought to be advertiſed, that this ſort of charity is deſtructive and not to be confided in; and that toward ſuch refugiats mercy proves cruel, and fidelity ſcandalous and of dangerous example. *Saul* was reproved for the like mercie ſhown to the king of the *Amalekites*, and becauſe he was pitiful out of ſeaſon, and againſt the will of God; he loſt both Crown and Life. Take heed of the like fault, if you be not prepared againſt the like misfortune. And if you have afforded a place of retreat to ſome Soveraign paſſion, to ſome Capital and commanding vice; Remember that you are bound in honour both to betray it, and to keep no faith with it; as it is a *Siſera* to you, ſo ought you to be a *Jahel* to it; and you ſhall be to it an Heroick and victorious *Jahel*, if you lull it aſleep with the blood of the Lamb, and plant a Nail of the Croſs in the Head of it.

A MORAL QUESTION.

Whether there was Infidelity in the Act of Jahel?

THe act of *Jahel* is not numbred amongſt thoſe which inſtantly gain approbation, and which at firſt ſight informs the underſtanding. The colour of it is not ſo beautifull, nor the face of it ſo taking. There appeareth therein much dexterity and courage: but there is deceipt in this addreſs; and this courage hath ſomething of barbarous in it: chiefly, the breach of faith ſeems in that action very evident; cabinet and chamber-declaimers cannot fail to fill their Common places therewith, and to compoſe a piece againſt the infidelity of women: But here and every where elſe we muſt defie ſeeming illuſions and the falſe lights of the ſuperficies. We muſt beware of faſtning our opinions upon the exteriour of things, and of judging by the colour. The outſide is deceitful and cozens into beliefe. And very often colours are more lively and have more luſtre about vice then vertue. Moreover ſince the holy Ghoſt himſelf hath ſet forth the praiſe of *Jahel*; ſince he hath inſpired her with a prophetick mouth, and hath even dictated it to one of his writers, we need not fear to hazard our eſteem upon his approbation; nor make a ſcruple to honour the memory of a vertue, whereof he hath left us the Elogie and picture after his own manner.

There was then prudence and conduct, addreſſe and courage in this action of *Jahel*; and particularly fidelity which is queſtioned was herein couragious and magnanimous: It was fortified with zeal, and conſecrated to Religion. I know not whether *Jahel* might owe ſomething to *Siſera* and the *Canaanites* who were the enemies of God, Tyrants over his people, and publick oppreſſors of the poſterity of the Patriarchs. But I know very well that ſhe could not engage unto them a ſecond faith againſt the firſt which ſhe owed to God againſt the Law of her forefathers and to the ruine of that holy nation: A treaty of this nature had been an Apoſtacie of State and Religion: and ſhe could not have kept her word without the breach of her faith, without betraying her brethren, without ſinning againſt God and *Moſes*.

The Holy Scripture very well obſerves that there was ſome kinde of peace between the houſe of her husband *Hebar*, and the *Canaanites*. But this was not a regular peace, and according to uſual forms: It was but a good interval hardly and dearly purchaſed by the weakeſt ſide; It was but a ceſſation of incurſions andpillages which the *Canaanites* accorded to the houſe of *Hebar* in reſpect of the contributions they drew from them: And doubtleſſe this Accord on *Hebars* part was without prejudice to the faith he owed to God and his people, and this particular repoſe which he purchaſed was not a falling off from the common cauſe. It was in all probability of the ſame nature as particular Trea-

ties

ties are now adayes between common people reſiding upon Frontiers, who repel fire and ſword with money, who divert the inundation and inroad of the Enemie by contributions which they lay upon them; this is prôperly called, and without abuſing the term, to conjure a tempeſt, and charm wilde beaſts. But theſe charms and conjurations do not binde the Common people who put them in practiſe. They live within the limits of juſtice, and under the duty of joyning as occaſion ſerves with the Troops of their Prince, of marching againſt the common enemie, of purſuing the ſame beaſts which they themſelves had enchanted.

The Treatie of *Hebar* with the *Canaanites* was in this form; It was not a ſurrender of his right, nor a diſpenſation of his duty; It was an innocent Charm againſt fire and ſword, againſt Tyrants and oppreſſors; And the war undertaken againſt them proceeding from the will of God, ſignified by expreſſe revelation, and declared by the Regent Propheteſs, as he might liſt himſelf without any Treachery amongſt the Troops, and joyn his Arms with the common Arms for the liberty of the people; ſo *Jahel* with a good Conſcience and merit might ſet her hand to the ſame work: ſhe might be aiding by her dexterity and forces to break the Chain of her brethren: ſhe might finiſh by a particular inſpiration the victory which *Debora* had begun with publick Authority, and by the Spirit of Propheſie.

This particular inſpiration ſupported the common Intereſt, and ſtrengthened natural reaſon: And *Jahel* excited on the one ſide, and perſwaded on the other, expoſed for the people both her life and reputation to a hazardous enterpriſe, and which might leave her an ill Fame. Thereby ſhe performed an Heroick Act of fidelity towards God whom ſhe obeyed, towards the Law of her Anceſters which ſhe eſtabliſhed by the ruine of the oppoſite Power; towards her people, whoſe yoke ſhe brake, and whoſe chains ſhe rent in pieces; towards poſterity to which ſhe conſerved both Religion and the Sanctuary, Freedom and Hope.

Nevertheleſe this Act is reckoned amongſt thoſe extrordinary ones which ſurpaſs received Laws, and exceed ſuch meaſures as are in uſe. It may well give us admiration and reſpect, but we cannot frame a model of it, and draw copies from thence. And ſince Fidelity is an eſſential part in a Gallant Woman, it is proper to produce ſome example whereby vertue all Pure and without the leaſt appearance of ſtain may ſerve as well for Imitation as Shew.

EXAMPLE.

Joan of *Beaufort* Queen of *Scotland*, and *Catherine Douglas*.

IT is with the Hiſtory of *Scotland* as with thoſe frightful pictures wherein nothing is repreſented but dead and wounded Bodies; nothing but fired houſes and ruines. One cannot ingage himſelf in it without paſſing over blood and murthers; nay even upon ſacred blood, and paracide murthers; and it is very ſtrange that ſo little a crown ſhould be divided by ſo many factions and ſo often ſtained with the death of thoſe who have worn it.

That of *James* the Firſt was a Tragedy which might paſſe for an Original either in the time of *Atreus*, or in the Age of *Oedipus*; But as there is never any Age repreſented ſo cruel wherein ſome perſon of good life doth not intervene, who reads not upon the ſtage leſſons of Vertue and corrects the ſcandal which others give. Two women who were preſent at the death of this good Prince, gave an example of Fidelity which cannot be ſeen now adayes in hiſtory without applauding and crowning it, at leaſt in thought.

The Earl of *Athole* a Scotchman being poſſeſſed with the Ambition of Reigning, which is a bloody Devil, and the Inſtigator of Paracides, conſpired againſt his Nephew King *James*: and becauſe he could not depoſe him but by death, reſolved to have his head to obtain his crown: This reſolution raſhly taken, and obſtinately determined, he ſeeks out truſty and reſolute Executioners, and without going out of his own Race, he found ſome who were truly fit inſtruments for ſuch an undertaker: At the appointed day a Groom of the Kings Bed-chamber brings them in, and ſhews them the door without defence. This Traitor ſeduced by the Earl had taken away the bolt, as if he meant to corrupt and aſſotiate it to his crime.

All things being prepar'd for the Execution, and the moment of the laſt Act approaching, an Officer diſcovered the Conſpirators, and deſiring to recover the Kings Bedchamber from whence he newly came, he drew upon himſelf their firſt blows, and the prologue of their fury. At the noiſe of this firſt Aſſaſſinate *Catherine Douglas* who was attending on the Queen, runs to the door, and finding it without any ſtay, and uncapable of reſiſtance, preſt by her courage and neceſſity, (which is inventive, and renders every thing defenſive) makes her arm ſupply the place of the bolt, which the Traiterous Groom of the Chamber had taken away. Surely if her arm had been as ſtrong as her heart, the door would have ſtood out againſt fire and ſword, nay even againſt Engines and Canons: But not being made for this uſe, it was broken at the firſt aſſault, and the murtherers paſſing over the belly of the faithful Lady, entred furiouſly upon the King who had no other guard then his Queen.

This

This good and couragious Princeſs was no way frighted at the glittering of ſo many ſwords already ſtaind with blood, and even reaking with the murther which was newly committed at the door. She boldly advanced before her husband, and alone acted the part of al the Archers of his Guard: But the match was too unequal, and fidelity being abandoned, and without arms could not reſiſt a multitude, nor overcome an armed Furie.

The King being thrown on the ground, the Queen caſt herſelf upon him, and covered him with her body, to the end at leaſt he might not be wounded but through her wounds, nor receive death but through her own: Her Sex was not reſpected, the Vertues and Graces of her perſon proved no Sanctuary to her: ſhe received two blows upon her husbands body: and theſe furious Murtherers having at laſt by Violence taken her from him, the poor Prince being mangled all over with wounds, rendered up his ſoul in the tears and blood of his wife; The Author of this execrable Parricide, and the cruel executioners who had aſſiſted him with their hands, carried not far the blood of their Prince. Divine Juſtice, and the revenging Angel of Kings followed them by the track and voice of this blood which cryed out againſt them; and there was none of them which was not brought to condigne puniſhment: there was made the ſame example in ſeveral ſpectacles, and the people had full leaſure to be inſtructed, and to glut themſelves with their puniſhment. The deteſtable Earl of *Athole* was reſerved for the laſt act of the Tragidy, which laſted three dayes; in each of which he appeared under ſeveral Engines of torment and terrour, with a Crown of hot iron upon his head. And thereby unfortunatly and contrary to his own ſenſe was verified the vain prediction of a woman, who had aſſured him, that he ſhould be one day ſolemnly crowned, and before a great aſſembly of people.

We may learn by this Hiſtory that the Majeſty of Kings is ſacred; that their blood and lives are holy things, and that there is in Heaven a particular Tribunal, and ſelected Executioners eſtabliſhed againſt thoſe who violate them. From hence alſo it is learnt, that the end of Ambition is commonly bloody and tragical, and that it is a dangerous thing and full of hazard to commit crimes and to attempt upon the promiſes of a Fortune-Teller. In fine to rerurn to my ſubject we are taught thereby that the ſtrength of hands is not neceſſary for the force of Action, that delicate and poliſhed Graces can do as much as couragious and ſtrong Vertues, and that Women are no leſſe capable of an Heroick and eminent fidelity then Men.



IVDITH *assistée des Anges tutelaires du Peuple de Dieu, deffait toute l'Assyrie par la deffaitte d'Holoferne; et par la deliurance de Bethulie conserue toute la Iudée.* Libro Iudith cap.

Vignon inuent.

Mariette excudit cum priuilegio Regis

Iudith.

THIS ſtrong place which ſeems to be borne upon the top of this Rock is the Citie of *Bethulia*; And this Camp which takes up all the Plain about it is the Camp of the *Aſſyrians* who beſiege it. You may boldly approach it, and paſs ſecurely and without fear even to the Tent of *Holofernes*. VVine and ſleep have defeated all the Courts of Guards. They have not left a Centinel which was not laid on the ground; even the Fires which ſhould watch for the whole Camp become drowſy, and are half extinguiſhed. You would ſay that they have been corrupted, or forgotten the ancient Diſcipline: Do not accuſe the liberty of the Souldiers, nor the negligence of the Commanders. A ſtronger vertue then the Souldiers, and a greater Authority then the Officers hath overcome them both, and confounded the duties and orders of VVar.

This defeat without murther or effuſion of blood is a blow from the Angel of *Iſrael* who is come in perſon to defend the Frontiers of his Countrey; He hath made darkneſſe which hath ſomething I know not what, of reſemblance with that which he heretofore cauſed in Egypt. And the Night was advanced by his command to contribute its ſilence and obſcurity to the great Action which he prepares. But this obſcurity ſerves onely for the enemies of the people of God, this intelligent night is diſcreet, like that of *Egypt*; it knows how to diſtinguiſh

guiſh the faithful, and to put a difference of perſons. That which is cloudy and dark for others ſhall be light for us. And were there nothing but the brightneſſe of theſe luminous ſpirits added to the reſplendency of the zeal and eyes of *Judith*, which ſeem to infire all the pretious ſtones of that ſtately Pavillion, yet there would be enough to diſcern from thence the Tragedie which is begun in the Tent of *Holofernes*.

All things are diſpoſed there, to a ſtrange revolution; and this fatal conjuncture hath in an inſtant reduced to extremity the life of *Holofernes*, the honour of *Judith*, and the ſafety of *Bethulia*. The gallant and victorious VVidow who ſo couragiouſly expoſeth her honour for the ſafety of her people, hath but this moment to manage; and if ſhe doth not happily manage it and with ſucceſſe, there is an end of her honour and the ſafety of her people; there is an end of *Bethulia*, even of *Jeruſalem* it ſelf and of the Temple beſieged in *Bethulia*: It is her work to ſave all this; and all this cannot be done but by one ſtroak and by the death of *Holofernes*. Behold how ſhe is prepared to give this fatal and important blow, which muſt cut of an hundred and fifty thouſand heads, and reſtore ſpirit and heart to twelve deſolate Provinces. She did not cauſe Legions or armed Elephants to march before her; ſhe came not accompanied with Giants or Engins of war: ſhe is only invironed with Beauty and Graces: But it is a bold and victorious Beauty, they are magnanimous and conquering Graces: ſhe is onely guarded with attractives and graceful charms: but they are violent attractives, and forcible charms. She is equally dangerous and graceful, and wounds even by that which delights: Not onely her eyes are piercing, and the lightning which God hath placed in them doth dazel the ſight; but even her very feet contributed to the victory, and the tyes of her Buskins have ſurprized *Holofernes* by the eye, and enſlaved his Soul.

Theſe arms, though divinely reinforced and purified with a Heavenly ray, could not have overcome alone. They effected nothing but after prayer, faſting, and tears. And though theſe which are ſpiritual, and of an inviſible temper have not wrought upon the ſight of *Holofernes*, yet they have done

done it upon the heart of God, and opened a paſſage whereby Safety came upon his people, and Death upon his enemies. *Judeth* is ready to give a beginning to both, The exterminating Angel who aſsiſts her, puts not a Lance of Fire into her Hand, nor the point of a Thunderbolt brought down from Heaven; ſuch noble weapons, and deſcending from ſo great a height are not neceſſary for this execution: And God doth not uſe to leave to the haughty the title of a glorious and renowned death. He preſents to her the ſword of *Holofernes*, and putting it into her Hand, he ſetled confidence and boldneſſe in her Heart. You would take this fatal ſword for the ſtroke of a Thunderbolt: you would ſwear that it is all compoſed of lightning: But theſe lightnings are not like thoſe which are formed in the clouds; they come to it from a Diamond and a Rubie whereof the Hilt is compoſed: and what luſtre ſoever it receives from theſe fires of pretious ſtones which adorn it, it expects more from the innocence and vertue of this fair hand which is ready to imploy it. You would ſay that it glittereth from the impatience it hath to be ſerviceable to a ſtroke, which will be worth many Battels, and which ſhall be heard by all Ages.

Judeth receives it couragiouſly and with confidence; but her courage is far from fierceneſſe, and her confidence appears modeſt and ſubmiſsive, Her faith renewed in this perilous moment, and her zeal breaking forth, enlighten her face, and diffuſe themſelves by her mouth. And her eyes are lifted up toward Heaven, as if they did ſhew the way to the prayers ſhe ſends thither in ſilence and accompanied with the ſpirit of her tears. There is nothing which ſo pure a ſoul, and ſo holy tears may not obtain; and the voice of this ſilence is too powerful and preſsing not to be heard. But though it were ſtrong enough to penetrate Heaven, and to make it ſelf to be heard of God, yet it reacheth not the ear of *Holofernes*. Beaſt that he is, he is far from waking at this voice, he would not awake at that of Heaven, though it ſhould thunder with all its force. He hath not only loſt both ſpirit and motion: but even his hearing and ſight are bound up: and he is more faſtned by the fume of

wine

wine and the vapours of ſleep, then he would be by ſix great cords and as many chains.

Do not believe that in this plight he dreams of the taking of *Bethulia* or the ſacking of *Jeruſalem*, that any Siege is laid, or any battel fought in his Head. No Armies are now there to lead, nor Kingdoms to overcome. *Judeth* is there alone what VVar, Glory, and *Nabuchodonezer* were before. But it is not this *Judeth* whom vertue, zeal, and theſe Angels have brought: It is a *Judeth*, not unlike a cheating dream, which hath tranſformed a Heroeſs into a mincing Dame; and this mincing and imaginary *Judeth* ſhall be ſuddenly overthrown by the true and chaſt one. The ſword which you ſee in her hand ſhall do her Juſtice upon this cheating dream. And all theſe vain Ideas ſhall be drowned in the blood of the Dreamer, and ſhall fall with his Head.

VVhilſt ſhe meaſures once more the greatneſs of her Enterprize, and that her laſt tears demand of God courage, and proportion'd forces; the Angels who brought her thither remain as a Guard about her perſon at the door of the Tent. Her Angel Guardian lights her with a Torch, and at the ſame time bowing down the Pike of *Holofernes* (which he had ſeized on) ſeems to aſſure her with his looks and geſture that he will ſecond her, if her hand ſhould fail. Obſerve the Action of theſe Angels who ſport with a cask and Cuyraſs: There is a myſterie in their Action, and what they ſport at, is the aſſurance and inſtruction of *Judeth*; They break in pieces the Armor of *Holofernes*, which was thought to be all compoſed of ſolid Fires, and of well tempered and well hammer'd Inchantments; and which was ſo long the general terrour of all *Aſia*: In breaking it, they deride the infirmity of human powers; and you ſee that they ſhew the pieces of it to *Judeth*, to aſſure her that there is nothing to be feared having guards and ſeconds to whom Diamonds and Steel are but Glaſs and Tiffany.

As for thoſe whom you ſee at the door of the Tent, they ſtand there to chaſe away fear and apparitions from this Maid, whom *Judeth* placed there for a Guard. They remain in that place to repell the Devils, Enemies of Gods people, which might

might come to the aid of *Holofernes*. Their arms though ſeemingly obſcure are yet compoſed of a Celeſtial and moſt reſplendant matter: but becauſe lightnings might iſſue from them which would awaken the whole Camp, they themſelves obſcured them, and ſuppreſſed all their light. Nevertheleſſe this reſtraint is no longer needfull for them. Behold *Judeth* coming forth with the Head of *Holofernes* and the Heart of all theſe different bodies, which are half dead with wine and ſleep, and which ſhall quickly be diſpatched by the *Iſraelites*. The blood ſtill reaks after the ſword, and where it paſſes, the earth greedily drinks up the drops which fall from it.

You believe indeed that the joy of this Victory is not little in the heart of the Conquereſſe: It is there ſo great as it is dilated on her face, and her eyes have received thereby a ſecond fire with a new and acceſſory light. It will ſuddenly appear far greater in *Bethulia* where the generous VVidow is impatiently expected: and to which place ſhe is going to carry, with the Head and Death of the Publick Enemy, the life and freedom of all the people.

SONNET.

PRoud Holofern *is laid, the ſun his light*
Hath mixt with darkneſs to commence the night;
Whoſe ſhadow Judeth *for her veil doth take,*
Leſt with her Beauties luſtre he ſhould wake.

The ſword which this chaſte wonder doth advance
Addes a fierce ſplendour to her Countenance:
And in this exigent to quell all Fear.
Thus ſpeaks her Angel-Guardian in her ear.

Shrink thou not Judeth, *let thy Foe be ſped,*
He is already little leſſe then dead:

For Sleep *and* Wine, *by their joynt forces, have*
Begun thy Conqueſt, *and the Tyrants grave.*

It would beſeem thee ill to be afraid
Of him thou haſt thy humble Captive made:
Well may thy Arm his Head and Body part,
Who with thy Eyes haſt from him torn his Heart.

THE ELOGIE OF *JUDETH.*

IT is not neceſſary for me to ſay who *Judeth* was, and what Act ſhe hath done; ſhe is ſufficiently known to every one: For above the ſpace of two thouſand yeers ſhe is in all Countreyes, and in the ſight of all Nations ſtill cutting off the Head of *Holofernes*, and raiſing the ſiege of *Bethulia.* This part of her life hath been indeed the moſt radiant and remarkable, but peradventure not the moſt laborious or Heroick; and ſhe more eaſily defeated *Holofernes* invironed with a whole Armie, then Pleaſure and Grief, Covetouſneſſe and Fear, then her own Beauty and Youth. She was victorious nevertheleſs in all ſorts of conflicts, and got the upper hand both of pleaſing and terrifying Enemies. At the Death of her Husband ſhe overcame Grief by reſignation, and ſhewed, that with the blood of Patriarchs her Predeceſſors, ſhe had inherited their Faith and Conſtancie: This firſt Adverſary being maſtered, ſhe overcame alſo Idleneſſe, Pleaſures, and the latter Affections, which are the ſecond and moſt dangerous Enemies of young Widows. She not being able to renounce her Youth, nor to be rid of her Beauty, which were to her like ſuſpected Domeſticks, and hard to be preſerved: ſhe kept them continually ſhut up; and likewiſe fearing leſt they ſhould make an eſcape, ſhe weakned them by Prayer, Labor, Faſting, and Hair-cloth.

She grew warlike by theſe Domeſtick and Private Combats, and prepared her ſelf all alone, and in one ſingle night for this famous Field, in which the Fortune of the Aſſyrians was ruined by the Blow received from the Hand of a victorious Woman, and the Head of a vanquiſhed Man. Beſides, in this ſo magnanimous and perillous an enterpriſe ſhe was to overcome, not only a man whom Love had diſarmed, and Wine and Sleep had ſecured; but to overcome the power of Gold, to which armed Legions ſubmit and ſtrong Forts are rendered; ſhe was to overcome the ſparklings of pretious ſtones, which wound even ſouls which are invulnerable to the ſharpeſt point of ſwords: ſhe was to overcome pleaſures, which is ſtronger then valour it ſelf, and triumpheth every day over the Victorious.

Beſides

Beſides theſe pleaſing and flattering enemies certain cruel and terrible ones preſented themſelves, which ſhe was likewiſe obliged to overcome: Her Enterpriſe could not prove ſucceſſeful to her but by miracle; and if it took no effect, ſhe was to paſſe through all the hands of a furious Army; ſhe muſt ſuffer all the puniſhments and Deaths which inraged Tyranny can inflict; ſhe meaſured all theſe puniſhments, and numbred all theſe Deaths: And upon a ſerious conſideration of them all ſhe undertook in their very ſight and preſence this memorable Action, by which with one ſtroak ſhe ſhewed her ſelf not onely more couragious and valiant, but more intelligent and prudent then all *Judea* which ſhe preſerved, and all *Aſſyria* which ſhe overcame.

A MORAL REFLECTION.

WOmen have not every day *Holofernes*'s to vanquiſh; but every day they have occaſion to fight againſt exceſs, vanity, delights, and all pleaſing and troubleſome paſſions; The memory of this Heroick Woman may inſtruct them in all the enterpriſes and exerciſes of this war, which though made in ſhadow and without effuſion of blood ceaſeth not to be laborious, and made with vigour of ſpirit and ſtability of courage. Let them learn then from this illuſtrious and glorious Miſtreſſe to diſcipline their graces, and to give to them devotion and zeal; To impriſon dangerous Beauty, and to take from it all the weapons wherewith it might offend; Let them learn from her to reform Widowhood, and to put themſelves under the yoke of God, after they are free from that of men. Let them learn from her to be loyal to the memory of their deceaſed Husbands, never to divorce themſelves from their Names, and to place under their aſhes all the fire which may be remaining in them: as for this celebrious Act, by which *Judeth* overcame all *Aſſyria* in a Tent, and ſtruck off with one blow the head of a whole Armie, It teacheth men that Heroick Vertue proceeds from the Heart, and not the Sex; that valour clothed with iron is not alwayes victorious; and that the weakeſt and moſt tender hands may procure the ſafety of Nations when God directs them.

A MORAL QUESTION.

Concerning the Choice which God hath made of Women for the preſervation of States reduced to Extremity.

IT is noted in the Book of *Judges*, and obſerved there as a wonder and prodigie; that meekneſſe was once born of force, and that nouriſhment iſſued from the teeth of him that devours. It is a wonder which reliſheth no leſſe of prodigie, and which nevertheleſs hath not been yet obſerved, that force is a portion of meekneſs; and that the hands accuſed to have been the Authors of Death, have brought ſafety and given life; However, this ſecond wonder is true, and no leſſe ſurprizing then the firſt, nor leſſe proper to frame a curious Problem, and a ſpecious Enigma. The examples thereof are likewiſe leſs rare and more known; There are to be ſeen of them almoſt in all the Regions of Hiſtory; And God hath renewed them as often as he hath choſen the hands of Women either to eſtabliſh tottering States, or to ſupport their ruines.

The great wonder in this is, that God hath almoſt made this choice even in the extremity of Counſels and Hope, and in the laſt confuſion of Affairs: And in occaſions wherein the Arms of the ſtrong were born down, and wiſe Heads exhauſted; he hath raiſed up Women, who perform the functions of the valiant and wiſe; who have taken away the Yoke, and the Sword held over the Head of Nations: who have chaſed away from ſurrendred Towns Armies already victorious, who have reſtored Force and Courage to vanquiſhed Kings, who have raiſed ſubverted Thrones and fallen Crowns. It ſufficeth to believe that ſuch works are not done, but by the hand of God, and with much of his ſpirit, and by the Vertue of miracles. There are nevertheleſs appearances and Reaſons within the reach of our ſight, which in this particular make good his Providence.

Firſt, his Power appears therein more independant, and his Wiſdom more infallible and efficacious. There is very often Deception in our Thoughts, and miſtake or incongruity in our Terms. We take Force for Weakneſſe; and that which we call Power, ought to be called an incumbred Infirmity, and a Weakneſſe with a great Train. This were the way to be truly powerful, to take Towns, and overcome Armies; not with Canons and other Arms, but with broken Pots and the Jaw-bone of an Aſſe: This were to be extraordinarily ſtrong, not to throw down a Statue of Earth with many Engines, but to break in pieces a *Coloſſus* of Braſs with blowing on the Face of it; to cleave a Mountain with flakes of Snow. And the Art as well as the Courage of a Pilot might be called Divine, who in the ſight of a Storm ſhould ſave a half bruiſed Veſſel with ſails of Cypreſs, and with a Stern of Paper.

It

It ſutes very neer with the manner of Gods acting, when in the Tumult of Affairs, and amidſt the noiſe of falling States, he rejects the Arms of Giants, and the Heads of Polititians, and makes choice of weak Women and tender Maids to ſubdue the victorious, and to raiſe up the vanquiſhed, to ſupport Ruines, and repair Shipwracks.

Secondly, he thereby verifies his Title of the God of Hoſts and a powerful Lord in War. He ſhews that Victory is his Subject, that it follows his Orders, and obeyes his Providence; And that this Common and daily *Mars*, and this blinde and giddy Fortune, of which ſo much reckoning is made, are but Fantomes of mens Invention. Thirdly he thereby teacheth Humility to the proud ones of the Earth. He teacheth Modeſty to Conquerours and Haughty ſpirits; and makes them all diſcern that Crowns depend on his Favour, and not on the ſtrength of their own Hands; That he takes them off at his pleaſure from proud Heads to place them upon the Humble; That he hath Crowns for Women as well as men, for Shepherds as well as Princes; and that upon what Heads ſoever he placeth them, he ſtill remains the Maſter of them.

In the fourth place, theſe wonders wrought from time to time by the hands of Women are juſtifiable Acts, and illuſtrious inſtructions for the whole Sex. Thereby detracting tongues are refuted and Calumnie injurious to the ſecond work of God is confounded. Thereby Women are advertiſed, that they have Hearts of the ſame matter, and as well derived as thoſe of Men, if exceſs doth not corrupt them, if they be not overcome by Wantonneſs. They learn thereby that their hands in being more tender, and accuſtom'd to wool and ſilk, are not the leſs fit for great Actions; That a long Jupe or Coat doth not incumber Heroick Vertue, nor hinder it from advancing to Glory; That to prepare themſelves betimes for Acts of Courage and fair adventures. They muſt accuſtome themſelves to overcome, and to begin their Victories at Home, and upon themſelves. *Judeth* was not victorious at firſt, and without Tryal: She prepared her ſelf for it by particular exerciſes, and Domeſtick Combats; and this was not till ſhe had overcome pleaſure, till ſhe had chaſed away Paſſions and Vices from her Heart, till ſhe had defeated *Holofernes*, driven away the *Aſſyrians* from before the City of *Bethulia*.

Moreover, this is not the ſole example of its kind: there are more even in one Age and Nation; a long time before *Judeth*, *Debora*, and *Jahel* had forced the people from the Tyranny of the *Canaanites*. Some years after *Heſter* preſerved them from the Hands of *Haman*, and the general Maſſacre which was prepared for them thorowout all *Perſia*. Under the Reign of *David*, the *Abelites* being beſieged by *Joab*, and threatned with the Sacking of their City, were delivered both from the Pillage and the Siege by the Providence of a wiſe Woman, who perſwaded them to clear their hands of a Rebel, whom they had harboured, and to caſt his Head over the Walls. This Head being thrown over effected

more

more then twenty thouſand Arms and Engines could have done: Peace remained to the *Abelites*, and *Joab* without taking the Citie retreated with Victory.

EXAMPLE.

Marulla of *Stilimena.*

THE Maid of *Orleans* may well be added to theſe Gallant Jewiſh Women, though far diſtant from their time and Countrey. *France* in her had a protectreſs and a Warrier, a *Debora* and a *Judeth*; and what ſhe did to deliver that Kingdom from Invaders, who had already put the yoke over its Head, is a famous proof of a miraculous gift divinely conferred on ſome Woman for the preſervation of oppreſsed States, and Cities reduced to extremity. But all the wholſome and warlike Vertues of this Sex are not of ſo great Antiquity: theſe latter Ages have had them as well as the former; and there are ſome of them as it were born in the ſight of our Fathers.

In the time of *Mahomet* the Second, the Turks conducted by *Baſha Solomon*, marched down into *Stilimena*, and ſet upon *Coccin*, which is the chief City of the Iſland: divers aſsaults couragiouſly given in ſeveral places, and repulſed with like Courage; at laſt either by fraud or force they gain'd a gate, where the fight was a long time ſtifflly maintained; ſo far that the Governour of the place, who was a man of Counſel and Valor loſt his life. He had a daughter called *Marulla*, who was then upon the Wall with other Women, prepared to give a handſome reception to the enemy, and to act for their Honour and Religion much more then their Sex required. This couragious Maid had her Eyes and Heart in the Combat, and accompanied it with her Geſtures and motions; Though wounded with the Blow which had killed her Father, yet ſhe was not overcome with him, nor loſt her Spirit and Courage by his Wound. She deſcended from the Wall to the Gate; ſhe runs through Fire and Sword to the Body of her Father; ſhe takes up his Sword and Buckler, and as if with his Buckler and Sword ſhe had taken the boldneſs of his Heart, and the ſtrength of his Arms, ſhe preſents her ſelf to thoſe Enemies, which appeared the moſt preſſing, and were the moſt advanced. Some ſhe repels, and knocks down others: She fights with ſo much Courage, and her Courage aſſiſted from above, and ſupported by the rallied inhabitants proves ſo happy, as ſhe puts to flight what Turks ſoever ſhe found in her way, and leads her Companions fighting even to their Galleys. The very ſame day they returned to ſea, and left the Victory intire to *Marulla*, and Liberty to *Stilimena*.

The next day the General of the *Venetian* Fleet, thinking to be at the Fight, came to the Feaſt of it. The People being richly cloathed, and

and the Magiſtrates in their ceremonial garments went out to meet him, and brought to him their Deliverers in Triumph. He cauſed her to come before the Armie raing'd in order upon the ſhoar. And there after the having Crowned her with an Elogie, which was of more value then the Laurel, or the Oak of the Ancients; He ordained that every Souldier ſhould make her a preſent, and offered her for a Husband what Captain ſoever ſhe would pleaſe to chuſe, with promiſes that he would prevaile ſo with the Senate, as he ſhould be adopted of the Signory, and her Marriage Portion given her out of the publick Treaſury. *Marulla*, who was truly bold and couragious, yet more adviſed and diſcreet, rendred Thanks to the General for his Preſents and offers; and made him this anſwer, 'That the difference was great between the "Vertues of the Field and thoſe of a Family; that an excellent Ca- "ptain might make a bad Maſter of a Family; and that Marriage "being no Warfare, the Hazard would be too great, and the Election "too raſh, to chuſe a Husband in Arms, and to take him in a Field of Battel. This Anſwer ſet a ſecond Value upon the Act of *Marulla*: and made appear, that there was a great deal of light in her Fire; and that her valour was both ſpritely and Juditious: and from that time, they looked upon her, not only as an *Amazon*, equal to thoſe repreſented in Fables; but eſteemed her alſo as a learned Perſon amongſt the Muſes.

Salomona.



SALOMONE exhorte les Macabées ſes Enfans au Martyre ; et aprez ſept morts ſouffertes e
leurs perſonnes, gaigne par ſa propre mort vne huitiesme victoire qui la couronne. Mac. lib. 2

Vignon inuent.

Morette excud. cum priuil. Re

Salomona.

THE Combat you behold, though it be bloody on the one ſide, and cruel on the other, yet it is none of thoſe where Valour ſhould be brutiſh, and commit murders. She is very reſolute and couragious; but ſhe is diſarmed and ſuffering. In like occaſions the weak become ſtrong, the dying victorious; and they that ſtrike and kill, were the vanquiſhed. The Combat is for the God of *Abraham* and *Moſes*, for the Law of the Patriarchs and Prophets. On the other ſide this cauſe is defended by abandoned and naked Faith, and on the other, aſſaulted by Infidelity, armed with Engins and puniſhments. The match ſeems to you to be unequal: And you will hardly believe, that Infirmity and Tenderneſſe, can be of more Force then Iron and Fire; that a Mother weak both in Sex and Age, and Children both abandoned and unarmed, ſhould vanquiſh a furious and armed Tyrant, and overcome all the Executioners of his Train. Nevertheleſs they ſubdued them all, and there are alreadie on their ſide as many Victories as Deaths.

Salomona was preſent at all theſe particular Combats: All entire that you ſee her, ſhe hath already delivered up ſix parts of her heart; And I believe that ſhe is now come to her laſt Childe, and to her ſeventh Crown. Her face bears as many Victories, as Years. There is ſomething I know not what, of venerable and Auguſt in her wrinkles: and you would ſay

that even the Law it ſelf is come out of the Propitiatory in humane ſhape, to infuſe Zeal into her Followers, and to teach them Fidelity and Conſtancy.

Certainly Beauty, whatſoever is ſaid of it, belongs not only to Youth. Vertue is graceful in every Age, Her flowers are of the latter ſeaſon as well as her fruits: And whether by natural right, or by an Immemorial Priviledge, ſhe hath ever preſerved the advantage of being at once, both Beautiful and Ancient, and of having charms under gray Hairs and wrinkles. You will profeſs at leaſt, that ſhe hath commanding Attractives in this half dried up skin, and upon theſe withered Cheeks: And you will be as much inamored of theſe venerable Ruines, and this Heroick and generous Caducity, as of adorned Youth, and a ſcandalous Vivacity.

Beſides, do not believe that her Conſtancie is blinde and obſtinate; it is fortified with Sence and Reaſon, and its ſolidity is reſplendent, and penetrated with light, as well as that of the Diamond. As if ſhe were not furniſhed enough with that which is intrinſical and diffuſed from her own Spirit; A light more vigorous and pure, deſcends to her from Heaven, which infires her Heart; and her heart being inflamed with this fire, ſeems ready to iſſue forth of her Eyes to receive it, even in its ſource. By the Clarity of this Divine Light ſhe came to know the ſhort and ruinous Carreir of time, and the Immenſe and ſollid Extent of Eternity: She hath ſeen the VVaſte and Defects of Fortune through the Paints and Diſguiſes wherewith ſhe varniſhes her ſelf: And one Single Ray miracu'ouſly extinguiſhed in her apprehenſion all thoſe Piles of VVood which are ſet on fire for her ſelf and Children, and made her diſcern afar off, in the hands of *Abraham* and *Jacob*, the Crowns prepared for them.

Illuminated by theſe Lights, and fortified by this Object, ſhe hath already overcome even ſix Deaths: and behold her wraſtling with the ſeventh, which aſſaults her by the youngeſt and laſt of her Children. There is tenderneſſe indeed on that ſide, but nothing of weakneſſe; and this laſt part of her Heart in being the moſt innocent and leſſe fortified by time ſhall not be

be the leſs invincible. The Tyrant thinks to gain upon her by that way, but he was not well acquainted with her: He perſwades himſelf, that at leaſt with this ſingle drop of blood which was left her, ſhe would preſerve the hope and reſtauration of her Poſterity. But the blood of the *Macchabees* would not endure the leaſt ſtain for its Conſervation: and ſo holy and glorious a Race could not end more honourably, then by ſeven Martyrs.

She was far from contributing her voice and Carreſſes to iniquity, and from becoming the Temptreſs of her Son, ſhe fortified his Minde, and ſtrengthened his Courage: ſhe diſcovered to him her Boſom and Breaſts, which are reaſons ſo much the more powerful, as having the more tenderneſſe: ſhe ſhews him the Heavens open, and the God of *Abraham* a Spectator of his Conflict, with the Patriarchs and Prophets. I think alſo that ſhe ſpake to him of his Anceſtors the *Macchabees*; and made him underſtand, that this great Light, is that, of their Conquering Souls, which are deſcended to aſsiſt his Victory, and to finiſh by his Conſtancie the Glory and Coronation of their Name, the Triumph and Sanctity of their Race.

The Couragious Youth heareth her with a manly Conſtancie: his Reſolution is viſible already in his Eyes, and gives a Color to his Face: His Conſtancie in Puniſhments will quickly ſhew, that he is twice born of this Heroick Mother; that he is no leſs the fruit of her Heart, then of her VVomb; and that he hath ſucked with his Milk the Spirit and Quinteſſence of her Vertue, and the very blood and Marrow of her Soul. Being now aſſaulted by large Promiſes and magnificent VVords, he only oppoſeth his ſilence to this vain Battery: and one motion of his Head, accompanied with a Geſture of Scorn, overturns all thoſe Mountains of Gold which are offered him. The Tyrant being irritated thereby bites his very Lips; wrath prepares new Fires in his Heart, both for the Mother and the Son: Some ſparkles of them are ſeen already to iſſue from his Eyes, and ſmoak out of his Mouth: and two great ſtacks of wood will ſuddenly be here enkindled with his Breath, and the Fire of his VVrath.

Mean while *Salomona* rejoyceth at the Courage of her Son, ſhe animates him afreſh to the Combat; and propoſeth to him the Example of his Brothers. She ſhews him their ſouls already crowned, who remain at the Gate of Heaven, ſtaying only for his, to begin their Triumph. Thoſe are their Bodies which you ſee amidſt the Executioners and Tortures. Of ſix, two of them have been delivered up to the Furnace incompaſsed with Fire; and the four other have been divided between two great Caldrons. They live no longer, and yet ſtill reſiſt; They ſeem to conteſt with Inſenſibility, which is to them, as it were a ſecond Conſtancy, and a natural Force, which their ſouls have left them at their Departure. You would ſay, that they had a mind to make ſhew of a diſtinct Virtue from that of their mindes, and to poſſeſs their labours and merits apart in this common cauſe: You would ſay, that every member hath a Heart peculiar to its ſelf, and a particular life to expoſe. Their blood, though ſhed, retains ſtill its vigour; There iſſueth thence a ſmoak which proceeds from the fire of their Zeal; nay, even their flead skins, and their lopped off Feet and Hands retain ſtill ſomething of the Spirit of the *Macchabees*, and ſeem to ſeek a ſecond Victory.

There remain none about them but theſe two Executioners. All the reſt are out of the Combat and have loſt their Reſolution with their Forces. The Fires which have been kindled to conſume theſe Holy Victimes, are overcome by the Divine Fire, which hath left them nothing but the exteriour to burn: Neither do I know whether they reſpect not the very marks which appear upon theſe bloody and torn reliques: Surely they owe this and more to that Fire, ſuperiour to all others; And the impreſsion of Charitie ought to be at leaſt in like reverence, and no leſs ſacred then the impreſsion of Lightning. Heretofore the Flames of the *Babylonian* Furnace had this diſcretion, either Natural or Divinely inſpired. They reſpected the three Jews, whom Faith and Charity had conſecrated; And by a violent breaking out, like that of a Lion, who ſhould leave his prey and fall upon his Keeper, they devoured thoſe Miniſters of Impiety who kindled them.

But

But nothing but Miracles of Courage and Patience will be wrought here. God will permit the Conſummation of the Sacrifice, and receive all the Smoak of it. *Salomona* her ſelf who hath hitherto fought but in heart, and been only tryed againſt Compaſsion, ſhall be ſuddenly tryed againſt Grief. By the ſame Force wherewith ſhe reſtrained all her Tears, ſhe will pour out all her Blood. She will overcome Cruelty, as ſhe hath vanquiſhed Nature: And after ſeven Deaths ſuffered in Minde and by Piece-meal, ſhe will endure the laſt, which ſhall be the Recompence and Coronation of all the reſt.

SONNET.

IN Natures ſight, in ſight of Heav'n above,
Brave Salamona *combats Grief and Love:*
Which, through her ſeven Sons Breaſts with deadly Smart
Have made a Rent in her undaunted Heart.

Nor Blood nor Tears do trickle from her wound;
All that's in her is with true Valour Crown'd:
Her Faith *defends that Breach; 'midſt horrid pains*
Her Soul much more believes, then it ſuſtains.

What cannot Love *improve its force unto?*
What hath not Faith *abundant pow'r to do?*
The Love of ſeven brave Sons, dear as her Eyes,
Makes her endure ſeven Deaths before ſhe dies.

Yet Faith *does more, and by a rare Effort*
(Which Love *ſhould emulate in its tranſport)*
Makes her ſeven times a Martyr, ere pale Death
Conſtrains her to forſake her vital Breath.

ELOGIE

ELOGIE OF *SALOMONA.*

THe Mother of the *Macchabees* was peradventure the first Gallant Woman who fought without Arms and overcame by death. She was the Daughter of holy Conquerers, and the Mother of Martyrs, and gave to *Judea* a Christian Heroes before Christianity. In the common ruine of her Countrey, and general Martyrdom of her Nation, all sorts of Engins were applyed to withdraw her Children from the Religion of their Parents. They were put to defend themselves against objects both of delight and terrour, and to overcome a Tyrant armed with favours and punishments.

The Couragious Mother assisted at all their Combats, and contributed her voice, her zeal, and spirit to their Victory: so far was she from concealing them from Torments and Death, that she produced them one after another, armed with her Vertue, and fortified with her Admonitions: she animated them with her faith, and warmed them with her tears; she gathered together their flead skins, and their mutilated members, as the matter both of their Crowns and of her own; and as many deaths as she numbred, so many accomplished Victories she counted in her Thoughts.

Not that she was lesse a Mother then the tender and weeping ones are: Her soul endured Iron and Fire in the bodies of her Children; she fell in pieces with their Members, and her Heart melted away through their Wounds. But she knew the order and quality of her obligation: It was her belief that she owed more to God, then to her own blood; and more to Religion, then to her Race: And knowing that a just Death is more happy then a sinner who lives and reigns, she chose rather to make a Family of Saints then of Apostates; and to be rather a Mother in Heaven, then upon Earth.

MORAL REFLECTION.

LEt our Ladies learn of this Jew to be Mothers and Christians: Let them learn by her Example that Children given to God are not lost; That it would be much better to have them innocent in a Grave, then vitious on a Throne; That a good Death is the best Fortune they can attain to; And that it is for the glory of the *Macchabees*, and the good of Children to be saved even before their time, even with many pains, even by their own blood, and through all the Engines of Death, and not to be damned after their old Age, loaden with sorrows and sins. It is a glory to the Earth, that Marble stones which come out of its Bosom, should become excellent Figures under the Hammer. And

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it is better that a Shute ſhould be cut off when it is yet tender, and that it be grafted in the Garden of a Prince, then to have it wither upon the Stem, and ſerve only for matter of Fuell.

MORAL QUESTION.

Whether Religion be the Principal Vertue of a Gallant Woman?

THere are ſome Vertues indeed of greater noiſe, and carrying a fairer Gloſs then Religion; but none of greater uſe, nor more neceſſary for a Gallant Woman. All the reſt, what noiſe ſoever they make, and what colour ſoever they have, are without her, but Stage-Vertues. They reſemble thoſe ſuperficial bodies, made only for ſhew, which are all Mask and Garment; they have neither life nor ſpirit; they are without form and conſiſtence: And though they ſeem to be active, and full of motion, yet they act to no purpoſe, nor move, but by Artificial wheels. Even Force and Valour which are not ſupported by Religion, are feeble and impotent: At the moſt they have but a Flaſh of Choller and a precipitous Brutallity: Prudence is blinde without her Light: And the Graces cannot pleaſe, if Religion hath not adorned and inſtructed them.

There is then no ſolid and perfect Vertue without Religion; and by this common reaſon: if all the reſt ſhould ceaſe, Religion ought to be the principal Form, and the predominant Quality, of a Gallant and ſollidly Vertuous Woman. But that is effected by a more preciſe reaſon, and which reflects particularly upon the Courage which is treated of in this place: there are four functions of courage, and as it were four general duties which ſupport all particular ones, and give a ſolid ſtate and conſiſtence to the whole life. By the firſt it makes us act equally and with a conſtant and regulated evenneſſe; by the ſecond it fortifies the Mind againſt either Fortune, and keeps it up what winde ſoever bloweth between the elevation and the fall. By the third it arms the Heart againſt the corruptions of fleſh and blood, and preſerves it from material Paſſions. By the laſt it ſecures it againſt the apprehenſions of Death, and renders it victorious over this dreadful thing, which is the common Bug-Bear of mankinde, and the terrour of Nature.

Theſe duties are noble and ſublime: But force ſhould impertinently ſtrive to uſe extraordinary violences, it could never acquit it ſelf with the aid of Morality alone; it hath need of a more powerful aſſiſtance to ſupport it, of a ſupernatural and Divine Coadjutreſſe to labour joyntly with it; And this Coadjutreſs can be no other then Religion, whoſe part it is to looſen the ſoul from abject things, and elevate it to God. This elevation alſo being once well undertaken, and made without deviation is able alone, to ſtrengthen the minde, and ſufficeth without other Philoſophie for all the duties of courage.

Firſt,

First, all the Actions of life being ſubjected thereby to the eternal Law, and applyed to ſoveraign Juſtice, and to the eſſential and primitive Rule, receive from thence an equal and conſtant evenneſſe, and a rectitude incapable of deviation or infringement. Secondly, the ſoul approaching to God by this elevation, and conſequently illuminated by his Light, and inſtructed in the orders eſtabliſhed in the World by that Providence which governs it, doth not repiningly, and with frowardneſſe receive that part of events which is aſſigned her; ſhe accomodates her ſelf by degrees to the rules of this vaſt Family into which ſhe is entred: ſhe performs her part of the conſort, and contributes at leaſt her reſignation to the deſigne of the great Workman, and to the general harmonie of his Work. Concerning Hazard and Fortune, knowing very well, that they are but Figures which Errour hath painted and ſet up; and that none but Children and Ideots regard them; ſhe equally derides their favours and their threats: And whatſoever happens to her of good or ill, ſhe receiveth it with the ſame ſatisfaction of Mind, and acknowledgeth therein the care and goodneſs of the Father who ſends it her.

Thirdly, the ſoul is purified by this elevation, and disburdens her ſelf of matter: And the neerer this elevation approaches her to God, the ſtronger and more vigorous ſhe is; the purity alſo which ſhe receives thereby is more exact, and her diſingagement more perfect; ſhe is thereby leſſe capable of material paſſions, and can raiſe her ſelf to ſuch a degree, and unite herſelf ſo cloſe and ſtraightly to the firſt ſpirit, that being made one ſpirit with him, ſhe forgets the allyance and intereſt of her body, and aſſiſts indifferently and as a ſtranger to its ſorrows and joyes.

In fine the Soul brought back by this elevation to the ſpring of life, and led into the entrance of Eternity, which is promiſed her, learns to contemn theſe little Moments which roll within the Circle of time, and mark out to every one the ſpace and length of his life: And ſo far is ſhe from apprehending Death, or being affrighted at the ſight of its terrible Arms, that ſhe looks upon it as her Deliverer, as that which was to break her Chains, and looſen her from the wheel of revolutions and human viciſſitudes. The Synagogue in its declining Age had in *Salomona* an Example of this Religious Fortitude. The Church in her beginning had the like in S. *Felicitas*, who was a *Roman Salomona*, and who of ſeven Sons which God had given her, and by her reſtored to him, made ſeven Chriſtian *Maccabees*. In theſe laſt Ages, in which Schiſmatical Tyrants have ſucceeded Idolatrous ones, and unbridled and furious Hereſie hath fought againſt the Church and Faith: There hath been plenty of Heroick Women, who have given examples of their Fortitude and Religion. Behold here one of Note, and choſen amongſt our Neighbours, where we ſhall ſee a Woman an Exhortreſſe, not of her Children, but of her Father, a Martyr: A Woman above intereſt and Nature and equally victorious over Fortune and Death.

EXAMPLE

EXAMPLE.

Margaret Moor, the Daughter of Sir *Thomas Moor*, Lord Chancellor of *England*.

THere is no Perſon who hath not heard ſome Diſcourſe of the Birth of the Schiſm in *England*, and who knows not the Cruelties which followed that Inceſtuous and Tragical Love, and that fatal Malice, which of a Proſtitute made a Queen; and of an excommunicated Lay-man, of a rotten and mutilated Member, made a Soveraign Prelate, without Unction and Order, a Schiſmatical and Monſtrous Head. The Lord Chancellour *Moor* was one of the firſt and moſt noble Victims Immolated to *Anne* of *Bullen*, and to the Schiſm which was born of this unfortunate Marriage. King *Henry* omitted no kinde of Temptation to gain this learned and wiſe old man, who was grown white in the Service of the State, and had ſpent fourty Years to the Honour of his Countrey and Time. But all his temptations proved weak, and his Offers as well as his Threats returned back to him without effect. The Chancellor was ſtronger then all the Engins which were prepared againſt him: the Prayers and Tears of his afflicted and mourning Kindred were not able to move him. The Engins and Rage of an inflamed and furious Tyranny could not alter his reſolution.

He had a Daughter called *Margaret*, who was no leſſe the Daughter of his Spirit, then of his Body; He had formed her with his Tongue, and poliſhed her with his Pen: He had imprinted in her by degrees and in divers Figures, the Flower of his Learning, and the Spiritual part of his Soul: And he that ſhall repreſent to his imagination an exact Graver, and jealous of the perfection of his Work; who ſhould ſpend Dayes and Nights about ſome rare piece of Marble, which he deſignes for one of the Muſes or Graces, will have a right imagination of the Cares and Aſſiduity which this good Father had ſhewn in the inſtruction of this excellent Daughter. His Cares alſo proved ſucceſſeful, and his Aſſiduity was very fortunate: And if it be a common ſaying, that Books are the Children of their Authors, one may well ſay that this Daughter was the moſt learned and poliſhed Book which iſſued from the Minde of Sir *Thomas Moor*. His *Utopia* and other Works, which ſtill live, are but in one Language and of one matter; That other Piece was both Greek and Latine, Proſe and Verſe, full of Philoſophie and Hiſtorie.

Of all the Family of Sir *Thomas Moor* there was ſcarce any but this Woman learned and couragious, who went not along with the Time, nor was pliable to Intereſt. She was ſingularly beloved of her Father; and a few Words of her Mouth, accompanied with as many Tears would have battered him more dangerouſly then all the ſuborned Mi-

niſters of *Henry*: and all the Engins of Schiſm. Nevertheleſſe theſe ſo powerful words, and theſe forcible Tears which might have ſhaken him, were all imployed to confirm him: Friendſhip and Tenderneſs fortified his Faith, and gave Courage to his Conſtancie: And the Piety of the Daughter added to the Zeal of the Father, and finiſhed his Martyrdom. Sir *Thomas Moor* being Priſoner in the Tower of *London*, where he was viſited by God alone, and had commerce with none but the *Muſes* which ſuffered with him; his Couragious *Margaret* cauſed a forged Letter to be ſpread abroad, in which ſhe feignedly ſeemed willing to gain him to the Kings Will, and procured leave by this innocent and charitable deceit both to ſee and ſerve him. Being received into the Tower ſhe left at the gate, with the perſon ſhe had taken upon her, the reſentments of Nature, and the weakneſſe of her Sex, and entred with the pure Spirit of Chriſtianity, and with a couragious Faith prepared for the Combat.

So far was this Daughter from tempting and aſſaulting him with the Ruines of his tottering Houſe, that ſhe repreſented to him the importance of his ſuffering for that Cauſe; that Men and Angels were Spectatours of his Victory; that he had the Applauſe and Congratulation of the Church; and that the Glory of his Family was raiſed to the Alliance of Martyrs. She ſpake nothing to him which he knew not before; but ſhe ſaid nothing which did not confirm him. Old reaſons received a new light from her Tears, and iſſued with more vigour out of her Mouth. And whether God placed in her Voice and upon her Lips ſome tincture of Divine Spirit, whether pleaſing perſons have a natural Charm, and an Eloquence without Art; or that their ſole preſence is perſwaſive; It ſeemed as if an Angel appearing to this *Moor*, had inflamed him with more Zeal, or infuſed into him more Light. In fine having received the Sentence of Death after Fourteen Moneths of impriſonment, and an illuſtrious and ſolemn Confeſſion of his Faith, made in the preſence of all the Miniſters of the Schiſm, his good Daughter was willing to be a ſpectatreſs of his Combat; and to fortifie her ſelf by the Evidence of his Faith, and with the laſt Act of his Conſtancie, ſhe expected him in his paſſage, and went to imbrace him in the midſt of the people, who gave back out of reſpect, and with their Admiration and Tears honoured ſo reſolute and ſo exemplar a Piety. At theſe laſt imbraces the fervour of friendſhip mixed with that of Zeal, aſcending from her Heart to her Head, cauſed ſome Tears to diſtill from her eyes. But theſe were couragious Tears, and ſuch as heretofore the firſt Heroes of Chriſtianity ſhed upon the wounds and Crowns either of their Fathers or Children ſtill warme with Martyrdom.

After the execution of the impious ſentence, which had ſubmitted this High Judge of Equity to the ſword of a Hangman: *Margaret* prepared her ſelf to render her laſt duties to the Bodie of her Father. Concerning whoſe Head after it had ſerved a whole Moneth for a ſpectacle of ter-

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rour upon *London* Bridge, ſhe bought it of the Executioner, and cauſed it to be inchaſed in Silver; to the end it might remain with his Writings, the Relique of his Family, and of her Domeſtick Devotion. Notwithſtanding, this Devotion wanted not Accuſers, and was purſued by Juſtice. It was made a crime of State, that they might have a pretence to perſecute Sir *Thomas Moor* even after his Death, and cauſe that part of his Heart and Spirit which he had left to his Daughter to ſuffer a ſecond Martyrdom. She was made a Priſoner, and examined before the Schiſmatical Tribunal: But ſhe ſhewed ſo much Conſtancie in priſon: ſhe anſwered ſo prudently, and with ſo great courage: ſhe made ſo reſolute and a noble confeſſion of her Faith, that the Commiſſioners themſelves being become her Admirers, conceived it much fitter to ſend her back, then to give a ſecond Victory to her Father, and multiply Martyrs and Crowns in his Family.



MARIAMNE meurt victorieuse de la Fortune, de l'Iniustice, et de la Tyrannie ; et laisse a Herod le Supplice de sa Ialousie, et de sa Conscience, qui luy seruent de Furies. *Iosephus Antiq. Iudaic. lib. 15 cap.*

Vignon inuent.

Mariette excud. cum privileg. R.

Mariamne.

THIS Terrace incompaſſed with Balliſters of Jaſper belongs to the Palace of *Herod*: And it can be no other then *Mariamne*, who comes out of it with ſo much ſplendour, and ſo ſumptuouſly apparelled. There needed no Diadem and Sceptre to make her known; Her Dignitie is neither Artificial nor borrowed: It is from her Perſon, and not from her Fortune. And her Heroick Stature, her Majeſtical Countenance, and ſoveraign Beauty came from the *Maccabees*, as well as her Blood and Courage. Can you believe, ſeeing her ſo Beautiful and Reſolute, that ſhe is going to Execution? She goes thither moſt fair and undaunted as you ſee her; And all the Graces and Vertues accompany her to that place. Bloody and murtherous Judges, ſuborned by her Husband, Mother, and Siſter in Law, come to give the Sentence of death againſt her. She appeared before this Tribunal of Tyranny and Injuſtice, with a Countenance of Authority, and a Soveraignty of Heart equal to that of her Face. You would have ſaid, that the Criminal was to pronounce the Decree; and that the Lives of the Judges were in her Mouth. But as good Intervals ſtay not with ſweetned Tyrants, nor with charmed Vipers; ſo malice and poiſon quickly return to the Judges of Iniquity. Their fury which Innocence and Beauty, equally Imperious, had chained up with reſpect, is looſned and confirmed; And they at laſt pronounced her Sentence, but ſtill with Fear and Trembling.

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As if their Faces had accuſed their Conſciences, and given the Lye to their Tongues; As if their very Tongues had retracted what was done; their Paleneſſe and ſtammering made a Declaration contradictory to their Decree, and juſtified condemned Innocence. In what manner do you think ſhe received this unjuſt Sentence, and procured by her own Huſband? With more Equality of Spirit, with more Indifferency then ſhe could have received his Carreſſes. And had it been but a feigned Death they pronounced againſt her, ſhe could not have appeared leſſe moved. She is come hither with all the Calmneſſe of her Heart: the Reproaches and Injuries of her wicked *Step-Mother*, who combined with her Enemies did not provoke her. And had ſhe gone to a publick Sacrifice or to ſome ſolemn Feaſt, She could not have carried thither a better compoſed Modeſty. Since it is decreed that ſhe muſt die, ſhe reſolves to die reſolutely, and like a *Macchabee*. And there will not only appear a Conſtancy in her Suffering, but even a Dignity and Grace. Pitty it is nevertheleſs, that ſo perfect a Light ſhould be extinguiſhed at its high Noon, and in the midſt of its Carreer: And the Miſts muſt needs be very thick and malignant which could not be diſsipated by it.

But we amuſe our ſelves in bewailing her, we loſe her laſt ſplendour, and the laſt examples of her Vertue. She is already arrived at the Place of Execution: And the envious *Saloma* hath ſo violently preſſed the Execution, that at the very inſtant I ſpeak, there is an end of poor *Mariamne*. *Herod* himſelf is come too late to ſave her: His Retraction was fruitleſſe: They left him not ſo much leaſure as to ſuſpend the wicked Sentence, or to keep back even for one moment the Arm of the Executioner. And repentant Love which brought him thither, found nothing but ſorrows to vent, and unprofitable tears to ſhed. Affrightment, Horror and Deſpair entred into his Soul, at the ſight of *Mariamne* dead. Spite, Anger, and Jelouſie, at the ſame time iſſued from thence: And the marks of theſe Paſsions mix'd at their encounter, cauſed this diſtemper in his Eyes, and the Confuſion you behold on his Face. His Bodie half reverſed, and his arms extended follow the poſture

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of his Soul, which remains as it were in ſuſpence between aſtoniſhment and averſion, between the reſpect and horrour of theſe deplorable Reliques. He was willing at once both to remove his ſight from thence, and to ſacrifice himſelf upon them for the expiation of juſt blood, by blood that was guilty: And to Immolate the jealous Penitent to executed Innocence. He wiſhed that he were able at leaſt to tear out his Heart, and to rid himſelf with it of his Crime and Puniſhment. His Eyes beſieged by a Death as yet warm and bloody, and by two Specters equally frightful, finde every where Torment and Reproaches.

Me thinks this Fury ſtrikes Fear into you. Surely ſhe is frightfull; And the moſt Reſolute and Heroick Souls, even thoſe which deride Death with all its diſguiſes, cannot behold her without Trembling, if ſhe appears to them. Of theſe Serpents which you ſee upon her Head, ſome raiſe ſiniſter Reports, and bad Rumors; others infuſe ſuſpitions and diſtruſts: There are ſome which ſteal in by the Eyes of Huſbands: others which enter by the Ears of VVives. The faireſt Flowers wither as ſoon as they are touched by them. The beſt united Hearts are ſevered, if never ſo litttle bitten by them; and from their mouth doth fall, as well the Gall which imbitters the ſweeteſt Humours, as the Venom which corrupts the faireſt Flowers of Marriage. The Torch which ſhe holds in her Hand is no leſs pernitious, then the ſerpents about her Head. All the bad Colours wherewith the moſt innocent Actions become darkned, are compounded of this Coal. Her Smoak obſcureth the pureſt and cleareſt Lights, and draws Tears from the faireſt Eyes; ſhe robs the faireſt Faces of their Luſtre and Attraction; Her Fire ſeizeth on both Souls and Bodies; ſhe cauſeth Frenzies and Calentures, and even in this Life ſhe makes Devils and damned Souls. All this teacheth you, that this Furie is Jealouſie, an Enemie of the Graces, and the Corruptreſſe of Love. She is come as you ſee, to act her ſecond part, and begins to revenge that Murder, to which ſhe her ſelf did inſtigate. All the Serpents which are wanting on her Head, are about *Herods* Heart, and even tears his Conſcience.

ſcience. The Bloody ſword which ſhe ſhews him is a dreadfull Looking-glaſs to his Imagination. He beholds there, the horror of his Crime, he ſees there, the wounds of his Heart and the ſtains of his Soul.

This Apparition indeed is frightful: but the incenſed Ghoſt which ariſeth from this beautiful Bodie is much more: And *Herod* ſuffers an other fire, and other ſtings then from the Torch and Snakes of the Furie: His wandring and troubled Eyes change their ſtation at every moment: They are obſeſt with theſe two Spectres, which haunt them every where: And thinking to repoſe them upon this dying Beauty, wherein heretofore conſiſted his chief Happineſſe, he findes there a Tribunal and Scaffold; his condemnation and puniſhment. His Yeſterdayes Idoll is to day his judge and Executioner. This juſt Blood which ſtill reaks is, a devouring fire which fills his diſtemper'd Imagination, and there comes out of it Imprecations and Complaints, Outcries of Reproach and Vengeance: Theſe cold and tyed up Hands tear his Heart in pieces: and this Beautifull Head which cauſed all his joyes and happy dayes, is now the Principal part of his Torment. Mean while ſhe hath only changed place: the blow which caſt her down, hath not ſhaken off her flower: her Grace and Beauty are thereby a little faded, but not defaced: And her open and ſtill ſerene eyes ſeem to expect another Death, as if there needed more then one to extinguiſh them. Thus the eclipſed Moon is ſtill fair, and the Sun ſets daily without loſing one ſingle Ray, or changing Countenance. The miſchief is, that whereas the Moon recovers her defections, and is cured of her Eclipſes; and the Sun riſeth again the next day after his ſetting; there is no renovation of Light or a new day to be expected for *Mariamne*: And this Beautiful Head is fallen in her own Blood never to riſe again.

SONNET.

SONNET.

MAriamne's *dead, her Corps is now the ſeat*
Of Whiteneſs only, by her Souls Retreat;
The Royal Blood that tinctur'd it with Red,
In Crimſon ſtreams flowes from her ſever'd Head.

Megæra *holds before the Tyrants Eyes*
The murd'ring Sword: He in that Glaſs eſpyes
The ſtains wherewith his Heart is cover'd ore,
And ſees his Image purpled with her gore.

The Vigorous impreſſions of this ſad
And fatal Object render Herod *mad:*
Two vindicating Ghoſts *his Eyes invade*
With flaming Torch, and with a glitt'ring Blade.

But now his Fury dreads nor Flames, nor Swords,
Her Blood that's boyling ſtill, ſuch Fumes affords
As make him feel all Hells tormenting Evils,
Without the Scorch of Fire, or Scourge of Devils.

ELOGIE OF *MARIAMNE.*

MARIAMNE hath appeared too often upon the Theater not to be known in this Picture. All things were great in her, Birth, Beauty, Vertue, Courage, nay bad Fortune. She was the Grand-Childe of Patriarchs, Prophets, Kings, and High Prieſts. Her Countenance captivated *Herod*, and inchain'd him for a time, and her Picture ſtood in Competition with *Cleopatra* in the Heart of *Anthonie*. Her Vertue nevertheleſſe did not conſent to this concurrence; and being far from thinking on forbidden Acquiſitions, ſhe never dained to put any conſtraint upon her ſelf, for the preſervation of that which ſhe lawfully poſſeſſed. Her Chaſtity was ſo ſevere, and ſo little indulgent outwardly, that there remained within ſomething I know not what of ſtately and piccant, which exaſperated *Herod*, and made him return to his own Nature. But ſhe was the ſame to the bitings of

this inraged Beaſt, as ſhe had been to his Indeerments. She retained her confidence, and preſerved all her Majeſty amidſt ſuborned Accuſers, confederate and corrupted Judges. The Face of the Executioner did not alter at all the ſerenity of her Countenance, and her Head was ſtruck off without paling her Brow, or diſplacing her Heart. Her Conſtancie did not begin by her puniſhment, it began by that which is termed her good Fortune. Having eſpouſed a jealous Tyrant, it was requiſite for her to be as couragious in the Palace, as in the Priſon; and Reſolution was as needful for her under the Diadem, as under the Sword. The Blow which ſtruck off her Head was leſs her Death then the End of her puniſhment: for one Crown it cut off, it brake a dozen chains, and it was a Redeemer and not an Executioner which delivered her from *Herod.*

MORAL REFLECTION.

HEROD glorious and tormented, and *Mariamne* crowned and unhappy teach us, that the greateſt Tranquillity is not found in the Higheſt Regions of the World. There are no priviledged Territories, nor exempt from Malediction: Many ſufferers are ſeen in Priſons and upon Scaffolds; but the worſt treated Perſons remain in Pallaces and upon Thrones. Theſe nevertheleſs cauſe more Envie then Pitty. The People admire what they ought to lament; and when there is occaſion of drawing the Picture of Happineſs, they repreſent her upon a Throne, and place a Scepter in her Hand, and a Crown upon her Head.

But the People are ignorant Judges, and very unskilful Painters: Every day they judge at Random, and without knowing the Cauſe; Every day they vent Chimæra's and Caprichio's for well regulated Figures. They ſufficiently underſtand of what matter Crowns are made; and diſcern well enough how they glitter: but they know not their weight and aſperity, nor ſee from whence they wound. They aſſiſt indeed at the Sacrifices which are offered to crowned Fortunes: They keep an account of all the grains of Incenſe which are burned to them: but they aſſiſt not at their perturbations and torments. They ſee not the Wheels, nor the Nails wherewith they are pricked; and leſſe alſo do they diſcern the fire which is put into their wounds. They have a dim ſight, and an Imagination filled with a Stage-Felicitie, which hath only a fair Mask and a purple Garment made meerly for ſhew: but they ſee not all the tears which trickle down under this ſpecious diſguiſe; nor do they ſee the Wounds which bleed under this Purple.

Let us learn then, not eaſily to ſubject our Opinions to our Senſes, never to eſteem things by the Exteriour, to make more account of a ſweet and peaceable Mediocrity, of an obſcure and ſilent repoſe, then

of

of a bitter and turmoiled Greatneſs, then of a puniſhment magnificently attended and expoſed to the view of the people. And let us underſtand that this ſo common ſaying delivered by a gallant Perſon concerning the Fortune of Labourers may be ſpoken generally of all competent Fortunes: They would be happy if the advantages of Mediocritie were known unto them.

As concerning the Death of *Mariamne* which was the Crime and Puniſhment of her Tyrant, it teacheth us that Jealouſie is a dangerous Beaſt; that it makes no diſtinction of Perſons; nay, ſpares not him that foments it: That it is that ungrateful and cruel Serpent which leaves nothing intire in the Houſe of its Hoſt. And that if the fire be not extinguiſhed with Sulphur, if Wounds be not Healed by Lancing them, it is a very dangerous Experiment, to think to extinguiſh Spight with Choler, and to cure the bitings of Jealouſie with the Teeth and Nails of Crueltie: There is another Reflection to be made upon this Picture; but it will ſerve as matter for the enſuing Queſtion.

MORAL QUESTION.

Why the moſt Perfect Women be commonly the leaſt Fortunate?

I Speak not of interiour ſatisfaction, and of that ſolitary and retired Felicity which appears not in publick, which is wholly conſummated in the Heart, which proceeds from the quiet of Conſcience, and from the Calm of an equal Spirit, and diſpoſed to finde every where a ſetled and commodious abode. I ſpeak of that ſuperficial and ſpecious Felicity, which is all compoſed of exteriour and hazardous pieces, and which the Vulgar attribute to Fortune. I ſay that this Felicity was never the Companion of Victory, nor the Domeſtick of the Graces; and that to take things in the common Track, Perſons of greateſt merit, have ever been the leaſt Happy, and the moſt Croſſed. *Mariamne* is not the firſt upon whom this obſervation hath been Made: Hiſtory entertains us only with ſad adventures of unfortunate Beauties. There have been heretofore no Tragical Accidents nor violent Deaths, but on their Account: Now adayes there are none but theſe who lament, and are lamented upon Theaters.

To the end we faſten not upon Apparitions, nor accuſe either the Hardneſſe of Deſtiny, nor the Jealouſie which Fortune hath of Vertue; God hath ordained even in Nature it ſelf which is governed by ſo juſt and regular Intelligences, that the moſt excellent and rare things ſhould retain ſome Image of unhappineſſe, and ſomething I know not what reſembling the Adverſities of thoſe Perſons of whom I ſpeak. None but the great Planets have their Blemiſhes and ſuffer Defections and Eclipſes The Roſe which is the Virgin-flower, nay the Soveraign of

Flowers, and clothed in Scarlet (as a certain Perſon hath ſaid) is the moſt beſet with Thorns, and the moſt ſubject to be blaſted. Diamonds and Rubies grow in Precipices and upon Rocks, and Pearls are in the Element of Tempeſts and Bitterneſſe. It is no ſmall Comfort then to theſe Excellent Perſons, that they are in the like degree, and in the ſame condition with the prime Pieces of the World, and the moſt pretious portions of Nature. And if they be not extremely tender, they will finde (I aſſure my ſelf) that their Bitterneſs and Thorns, their Eclipſes and Blaſtings retain ſomething more of Honour, then a faint and corrupt Mildneſs: then an Effeminacie of ill Odour, then an obſcure Securitie and a regardleſſe Health, wherein Vulgar things do languiſh.

But beſides Honour and Dignity, the Benefit thereof in other Reſpects is great: And it is principally in Regard of thoſe Excellent Perſons that this old Proverb is verified, which ſaith, that Adverſity is Inſtructive, and that Afflictions are better then Doctrines. Firſt they are preſerved thereby in Chriſtian Humility, and are cured of a certain interiour and ſecret Pride, which is the ordinary Diſeaſe of Beautifull Women. They learn at leaſt, that the Divinity wherewith Men treat them is but a Poetical and Stage-Divinity; That the Reverence which is rendred them is but a Mask or Play: And their underſtanding fortified by Adverſities is not eaſily corrupted by the Smoak of the Incenſe, which their Adorers offer to them.

Moreover they are advertiſed thereby that God hath not made them for the Earth; and that Heaven is their proper Region, as it is the Region of Spirits and Light: And ſurely if that Prince would not be accounted wiſe, who ſhould cauſe his Statue to be made of Gold, and placed in a back Court or Stable; can theſe ſo perfect Creatures, which are the Faireſt, and moſt pretious Images of God, believe without Blaſphemie, that they have been finiſhed with ſo much Care to adorn only the low Storie of the World, to Beautifie the Region of Diſorder and Miſery, the Element of Thorns and Tears? God hath made them then for his Palace, nay even for the Higheſt and moſt Luminous part thereof. And becauſe he will have them there moſt pure and ſpotleſſe, he puts them in the fire of Afflictions which purifieth them from the ruſt and ſtains they contract upon the Earth, and prepares them to receive more purely, and to reflect with greater Force the radiant light of his Face, and the effuſions of his Grace.

This is Gods Deſigne in the Adverſities which he ſends to perfect Men: Theſe Adverſities are Remedies againſt Pride, and Preſervatives againſt Corruption; they are ſeeds of Salvation and materials for Crowns. But theſe Remedies and Preſervatives muſt be taken with Courage. Theſe ſeeds remain fruitleſs if they be not well Husbanded; and theſe Materials never become Crowns if Patience doth not form them. The moſt unfortunate Women will have for their Conſolation and Inſtruction a Model of this Patience in the Following Hiſtory.

EXAMPLE.

EXAMPLE.

Blanch of *Bourbon*, Queen of *Caſtile*.

WHoever ſhall read the Hiſtory of *Blanch* of *Bourbon*, Queen of *Caſtile*, will no longer believe that Vertue is a Charm againſt Diſaſters, nor that the Graces are able to inchant Fortune. This Princeſſe who had Whiteneſſe and Beauty even in her Name, was of thoſe Lilies, which the Holy Scripture repreſents unto us beſieged with Thorns. She was of thoſe Pearls which were drowned in Bitterneſſe, and abandoned to Tempeſts. All her dayes were ſerene, and all hours ſweet and quiet under the Climate of *France*: and by a Deſtiny contrary to that of Roſes, which have prickles onely upon their ſtalks, and muſt be firſt gathered to be Honoured; ſhe was Happy and Honoured whilſt ſhe was a Maid, and lived in the Houſe of *John* Duke of *Bourbon* her Father. The Tempeſt, Bitterneſs, and Tragical Revolution of her Life, began from the very Moment of her Marriage with *Peter* the Cruel, King of *Caſtile*. Certainly alſo the Allyance was too unequal, and the union too ill made between Innocency and Cruelty, between a moſt pure Grace and a Devil compoſed of Blood and Durt.

Before *Blanch* went into *Spain*, the Prince had no longer any Heart to give her; *Mary* of *Padilla* was become Miſtreſſe of it: and whether it were by Conqueſt or Uſurpation, ſhe reigned there ſo abſolutely, and with ſo great a Command, as all the Authority of the Queen her Mother, and all the Favour of *Albuquerque* her principal Counſeller, were needful to diſpoſe him to the Conſummation of the Marriage. The Wedding was not celebrated; it was tumultuary precipitated, and done in ſilence without the leaſt Shew or Pomp. It was rather a mournful Act then a Feaſt of Joy; and if this forced Prince brought to it nothing but diſcontent and averſion; the unfortunate Princeſſe aſſiſted there with the Spirit of a Mourner, and the Countenance of a Victime deſigned to Death. They had not been two dayes together, but *Peter* reſolved to leave her. He could not live content far off from his Heart, and his Heart was in the Hands of his Miſtreſſe, who laid a charge againſt him for marrying *Blanch*, and threatned him as a Rebel Subject and a fugitive Slave.

The Queen his Mother, and his Aunt *Elenor* being advertiſed of his Deſigne, replaced before his Eyes the wrath of an offended God, the ill opinion of his ſcandalized People, and the incenſed Arms of *France*. He looſneth himſelf from all theſe Chains, he overcomes all theſe Obſtacles, and rides poſt where his Love or his wicked Devil called him. After ſome Moneths dedicated to them both, he returns to his Wife, drawn by the earneſt Intreaties of his Mother, by the good Offices of *Albuquerque*, by the Counſels and Sollicitations of his Grandees. But he returned to forſake her two dayes after, and to give her by a ſecond Divorce, a ſecond Wound more injurious and ſenſible then the former

former. The noiſe of it was great, and the Hiſtory alſo ſaith, that this ſo violent averſion was wrought on him by a Charm; and that a Jewiſh Magitian corrupted by M*ary* of *Padilla's* Brothers, faſtned this Charm to a Girdle beſet with rich Stones, which *Blanch* had preſented to the King. But ſurely, if a certain Perſon ſaid, that Love was a Sophiſter, and a Mountebank; I may well ſay, that it was a powerful Sorcerer, and a great Inchanter: It knew how to pervert and corrupt ſounder Heads, and better tempered Hearts then that of this Prince, without either Spels or Characters: And whatever Men ſay of the power of Magick, It knows no Hearbs more Efficacious, nor can compound any Drink more to be feared, then the depraved Habits of a Soul abandoned by God, and delivered up to a reprobate Senſe.

Whatever it be, this Cruel King not only left his Wife a ſecond time never to ſee her more: but even Baniſhed her to a little Place, where he converted her Chamber into a Priſon, and aſſigned her as many Goalers and Spies as Guards. And his Cruelty paſſed ſo far, as he was deliberating whether he ſhould appoint Commiſſiomers, to cauſe her to be put to Death Juridically, and according to the forms of Law.

This barbarous and unjuſt Treatment of the Faireſt and moſt Vertuous Princeſs of her Age, was a Scandal to all *Europe*. The *Pope* ſent a Legat armed with Excommunications and Anathema's, to ſet at Liberty oppreſſed Innocence, and to puniſh the Incorrigible and Scandalous King The Princes of *Caſtile* and *Aragon* made a League with the Inhabitants of *Toledo*, *Cordona*, and other principal Cities, and joyned in common their Offices and Arms. *France* offended with the Calamity of a Princeſſe of the Blood, haſtned to ſide with them. Heaven it ſelf took in hand this Cauſe: And the King being a hunting, a Spirit appeared to him in the ſhape of a hideous and frightful Shepherd which threatned him with Divine Vengeance, if he recalled not his Wife. All this did not mollifie the obdurate heart of this Prince: On the contrary being perſwaded that the Life of *Blanch* was the Fatal Fire-brand which nouriſhed all theſe Fires, and that they would be all extinguiſhed with her; He cauſed her to be impoiſoned at *Medina* in *Andalouza*: where by a Couragious and Magnanimous Piety, ſhe knew ſo well how to joyn Devotion to Patience and Incenſe to Mirrhe, as ſhe ſanctified her Priſon, and made it a Houſe of Sacrifice and Prayer.

I know not whether any Princeſs was more perfect then this: but in all appearance, there was never any one leſſe happy; ſhe was Eſpouſed in Mourning; ſhe was a Widow during Marriage: and the Wedding day, which is ſerene for all others, and makes Flowers to grow even upon the Chains of Slaves, darkned her Diadem, obſcured her Purple, and yielded her nothing but Smoak and Thorns. But God would have her accompliſhed and pure, and it was his good pleaſure, that Adverſity and Conſtancy ſhould give her the laſt Hand, and that Princeſſes ſhould learn by this Example, that Martyrs may be made as well between Balliſters, and under a Cloth of State, as upon Scaffolds and Amphitheaters.

PANTHEA



PANTHEE *se deffait de la vie pour suiure Abradate: et meurt aussi glorieusement d*
son amour et de sa fidelité, qu'il estoit mort de son courage et de sa victoire. *Xenoph. Cyrop. lib. 7*

Vignon inuent. *Mariette excud. cum priuileg. R*

The Gallant Barbarian VVomen.

Panthea.

YOU ſee that it was a remarkable Day, which proved Fatal to vanquiſhed *Lydia*: And which was like to prove no leſſe to Victorious *Perſia*. The Blood runs ſtill from the VVounds of theſe two great Rivals: And the Earth is covered all over with the pieces of their broken Armies. But *Lydia* was not acquit for a little Blood and ſome ſleight wounds. She loſt there her beſt Men; and ſuch as remained were put in Chains. It is not yet known how Fortune and the Conquerers will diſpoſe of *Cræſus*. He was newly driven by Force into his Capital Citie: And his Riches inſtead of fighting in his defence and preſervation were taken and led Captives with him.

Perſia alſo did not purchaſe this Important Victory at a cheap Rate: ſhe loſt there much of her pure Blood, and a great number of uſeful and precious lives. *Abradates* was the moſt generally Lamented: His Death, though Illuſtrious, obſcured this fair Field, and mingled Mourning with Triumph. And even in the fruition of Victory, it made victorious *Cyrus* to ſigh, and drew tears from his Eyes. If we had come one moment ſooner, we ſhould have ſeen theſe Noble and Generous Tears trickle down: they would have taught us that the Eyes

of

of Heroes are not Adamantine Eyes; And that the Vulgar are deceived, who take great Hearts, for Hearts of Braſs. *Cyrus* then bewailed *Abradates*; but he did it magnificently, and after an Heroick manner. His tears were followed by a profuſion of Riches, which will be preſently burned with the Dead: And he is newly returned to the Camp, to give out Orders for the Funeral Pomp, and to make choice of the Victimes which were to be Immolated to the Ghoſt of his Friend. He believes him ſtill in the Field of Battel, where he enjoyes his Reputation, and numbers the Dead and his own Victories.

As for theſe ſad Preparatives and Funeral expences, they are made for the Conſolation of *Panthea*, no leſs then for the Honour of *Abradates*. But *Panthea* is no longer in a Condition to Comfort her ſelf with burn'd Purple, or Gold conſumed to Aſhes; with the Smoak of a Flaming Pile, and the Blood of a Butchered Flock; with the large ſhadow, and great Images of a vaſt Sepulchre. Her Grief was too violent to expect ſuch Superficial and VVeak Remedies; and to be cured by Ceremonies and Superſtitions. She had Recourſe to a Conſolation of leſs Coſt, and far more Efficacious: She believed that a ſmall Piece of Steel plung'd into her Boſom, would be to her Sorrow a more Infallible and Speedy Remedie, then Mines of Gold, and Quarries of Jaſper, erected into Pillars and Pyramids over her Husbands Bodie. And this Remedie, which ſhe conceived the moſt ſpeedy and Infallible, ſhe newly took couragiouſly, and with a boldneſſe which merited to be reſerved for a leſſe Tragical Occaſion.

Behold on her Face the Confidence of her Spirit, and the graceful Compoſure of her Grief. Every thing is very Becoming to Beautiful Perſons: Their Sorrows and Angers look handſomly; Their Tears adorn them, and their very deſpites Beautifie them; And there is nothing even in their Maladies and VVounds which appears not Decent; There is not any thing even in their Deaths which ſeems not pleaſing from their Attractives, and ſhines not from the ſame Luſtre which it extinguiſheth. That of *Panthea* hath nothing hideous or gaſtly;

You

you would rather take it for a ſweet Sleep, then for a violent Death. The Graces themſelves, if there be any ſuch as Painters and Poets deſcribe, could not ſleep more modeſtly: And a Flower which the North VVinde hath withered, could not more gently bow down its Head, nor die more gracefully. It is not likewiſe a Paleneſſe which you ſee upon her Brow and Cheeks; It is a tincture reſembling that dying Brightneſſe which appears in a Clear Cloud when the Sun withdraws his Beams from it. Truſt not her Eyes though they begin to cloſe: The Fire Burns ſtill, even when it is extinguiſhed: And the Sun being in the Eclipſe ceaſeth not to be dangerous, and to offend the ſight. The like may happen to theſe dying Eyes: The Sparkles which fall from them retain ſtill a kinde of Lightning and Heat: and I do not doubt but if *Eraſpes* were here, and that one of them ſhould enter into his Heart, it would inkindle there a ſecond Feaver, and ſend back the Fire into his former VVound.

VVhilſt her Eyes half ſhut caſt forth their laſt Light, and that her Mouth is open to her laſt VVords, you obſerve peradventure the paſſage of her Soul; and deſire to know whether it will iſſue out by her Eyes or Mouth. Aſſure your ſelf that through what part ſoever it paſſeth, it will paſſe generouſly, and depart victorious and through a fair gate. It is credible nevertheleſſe, that it will ſally forth by the neareſt Gate to the Heart, and which ſhe her ſelf newly made with her own Hand. A ſtream of Blood which goes before this great Soul, prepares the way: And ſpurting up even upon the Bodie of *Abradates*, enters there through all his VVounds, as if it would fill his empty Veins; as if it would even penetrate his Heart, to reinkindle the extinguiſhed Fire; and diſpoſe it, by the Spirits which it brings to receive the Soul which was to follow them. Her Countenance though languiſhing expreſſes joy at this encounter. Her life ſeems to paſſe in good earneſt with her Blood into her Husbands Bodie: and her Soul is aſſured to finde there a ſecond Abode, which will prove more happy then the former had been.

Comforted by this Vain and ſweet Imagination, ſhe let

fall her Head upon the Head of *Abradates*. You would ſay that ſhe prepares her ſelf to expire upon his Lips: And that after the tranſmitting into him her Blood and Spirits, ſhe reſolves to place her Sighs and laſt Breath upon his Mouth. Love ſupports her in this Action: But it is an Heroick and Magnanimous Love, a Love which inſtructed her in Vertue and fortified her Courage. For Loves, if you are yet to learn it, are not all VVanton and Voluptuous. There are Auſtere and Chaſte Loves, there are Valiant and Philoſophical ones: And amongſt them, Glory and Vertue have their Confederates and Diſciples, as well as Vice and Pleaſure. He that aſsiſts *Panthea* with ſo much Care, is one of theſe Confederates of Vertue, and Diſciples of Glory: It is he that ſtrengthened her againſt Temptations, and the Courtſhips of *Ariaſpes*; he that inſpired her with Chaſtity, and Conjugal Faith; he that taught her to apparel her ſelf with the Reputation of her Husband, and to Adorn her ſelf with his Victories: he that perſwaded her rather to love *Abradates* glorious and dying with a good Name, then living and Infamie.

This manner of loving Gallantly, and like a Heroeſs was indeed according to *Abradates* own Heart: And you ſee in what Poſture he ſet himſelf to correſpond therewith. VVe have not ſeen him in the Conflict breaking a Squadron of *Egyptians*, and purſuing the Victory in a VVarlike Chariot; But we behold the Glorious Colours which he brought thence, and received even between the Arms of Victory: It ſeems that his Valour could not die with him: At leaſt it appears ſtill heated in his VVounds, and ſtately on his Face. The Rich Armour which his Generous VVife had bought him with her Pearl, was pierced thorow in divers Places; as if a great Soul could not ſally forth by one ſingle paſſage. The blood which trickles down from thence is mixed with the blood of his Enemies, wherewith he is covered, and ſeems willing ſtill to overcome. All things have in him, ſome Mark of Honour and Generoſity: And even Death it ſelf is bold upon his Brow, and reſembles Victory. In this ſo glorious and Mournfull Condition, his Vertue begot Pittie even in

thoſe

thoſe to whom in the Conflict it had bred Emulation. It was Honoured by the Blood of Enemies, and by the Tears of his Rivals: by the terrour of the one, and the affliction of the other. And immediately a ſumptuous Monument erected over his Bodie and that of *Panthea*, buried in the ſame Garment, will be to each of them as a ſecond Life and an Immortalitie of Jaſper and Porphire.

SONNET.

WHile this Heroick Mede *attempts to gain*
O're weighty Palms, he by their poyſe is ſlain;
His Brow ſtill ſweats with Gallant Actions done,
Still do's the Blood about his Armour run.

His Hearts late active Flames have loſt their Fire,
And, through its reaking Blood, in Smoak expire,
While, couch'd among the Dead, his Soul purſues
The wand'ring Shades *of thoſe the ſword ſubdues.*

O hold, Panthea *hold: thy beſt Relief*
Reſts in the moderation of thy Grief:
Save thou at leaſt thy Husbands ſecond Heart,
And let one Death ſuffice your common Smart.

In thee he ſtill ſurvives, and may again
In thee, fair Cruel, by thy Hand be ſlain:
Th' inhumane Steel that ſhall diſmiß thy Breath,
To him muſt needs procure a ſecond Death.

ELOGIE OF *PANTHEA.*

PANTHEA had a Philoſophers Spirit in a Womans Bodie, and a knowing and diſciplined Soul under a Barbarous Climat. There was nothing weak or ruſtical in her Life: All her Actions were full of Courage and Dexteritie. Chaſtity, Grace, and Modeſty excepted, nothing appeared in her agreeable to her Sex. Having remained a Captive after the Defeat of the *Aſſyrians* vanquiſhed by *Cyrus*, ſhe was ſet apart, as the moſt precious piece of the Spoil, and as the choiceſt fruit of the Victory. And in this occaſion her Vertue appeared more rare and prizable then her Beauty. A noble man of *Perſia* having had the Impudence to attempt upon her Honour, Diſcretion, Chaſtity, and Fidelity defended it: And the Victory which remained to her, evidently ſhewed that Fortune had not yet overcome her. And that though ſhe were an abſolute Captive, yet ſhe had alwayes a free Heart and a ſoveraign Soul.

The Affection ſhe bore to her Husband *Abradates*, was ſerious and manly; ſhe did not conſume it in affected Diſcourſes, and ſuperfluous Apprehenſions. She truly loved his Life and Repoſe; but ſhe was jealous of his Reputation and Renown: And ſhe would rather have wiſhed him an untimely and glorious Death, then a diſhonoured and compleat old Age. So far was ſhe from making him loſe in her Cloſet the hours of the Field, and from withdrawing him from Gallant Encounters, and Honourable Dangers; that ſhe ſent him thither in a coſtly Equipage like a Conquerer; that ſhe delighted to ſee in him an adorned and ſumptuous Valour, which might both dazle and affright; which might beget at once both Admiration and Fame.

He died likewiſe Victorious in the Gold Armour which ſhe had bought for him with her Pearl and pretious Stones: as if ſhe intended thereby either to adorn his Death, or to ſet a Value and Luſtre on his Victory. Being brought to her covered over with his own Blood, and that of his Enemies, ſhe received him Couragiouſly and with a manly Conſtancy, mixt with ſorrow and Majeſty. She forbore not to bewail him; but it was done with thoſe modeſt and decent Tears which do not ſoften the Heart, but beautifie the Face. Not being able to make his Soul return into his Body, ſhe eſſayed to ſubſtitute her own in the place of it: For that end ſhe opened her Boſom by a wide wound: and leaning on him, as if ſhe were willing to fill his Heart with her Blood and Life; ſhe dyed in two Bodies, and yeelded up her Soul through her Husbands Wound and and her own.

MORAL

MORAL REFLECTION.

I Put not here a Sword into Womens Hands, nor invite them unto Poiſon, a Halter, or Precipice. Voluntary Death might appear handſom and becoming in this *Barbarian*; it would ſeem black and hideous in a Chriſtian Woman. But Chaſtity, Fidelity and Conſtancie are in uſe with all Nations, and requiſite for All Sects. And our Chriſtian Women without darkning or disfiguring themſelves may imitate Barbarian. Let them learn of her, that Conjugal Love is not an effeminate and mincing Paſſion; That it is vigorous and ſerious; That it is capable of great Deſignes, and of Noble and Couragious Thoughts. Let them underſtand, that though their Sex be exempted from the Dangers and Functions of War, yet their Fortunes and Mindes are not ſo: that they ought to ſerve with their Goods and Poſſeſſions, if not with their Perſons: And that it were a Diſgrace for them to ſpare two or three *P*earls, and *P*arcels of rich Cutwork in Occaſions, wherein *P*rinces are Liberal of their Blood, and Kings expoſe their Crowns and Heads. In fine let them know that their chief Ornament conſiſts in their Huſbands Glory: that they ought to adorn themſelves with all that contributes to their Credit and Reputation: And that a man without Honour is as great a Deformity to a brave Woman, as a Head of Clay to a Statue of Ivorie.

MORAL QUESTION.

Concerning the Order which a Gallant Woman ought to obſerve in Conjugal Love.

IF good Eyes and a great Light be requiſite to love regularly, more Courage and Vertue is yet required to it: And well ordained Charity what ſweetneſs ſoever it promiſeth, is the moſt powerful, and the moſt rare perfection of a Gallant Woman. There are many who tenderly love their Husbands: The Heart of a Turtle or the Soul of a Dove, without other Philoſophie would ſuffice for this Tenderneſſe. But ſurely, few there are that love them according to meaſure and in order to their duties; few that know how to afford juſt proportions to their kindneſſes, and to ſet every office in its place, and in the degree which is proper to it: Finally few that can boaſt with the Spouſe in the *Canticles* of having a regular Love, and a well ordered Charity. And nevertheleſſe it is this regular Love, and well ordered Charitie which muſt accompliſh the Fortitude of a Woman; For according to the ſaying of S. *Auguſtine*, theſe give the Character and Tincture to all other

other Vertues of what Sex ſoever they be, and by what Names ſoever they are called.

Morever this Order, to draw the Deſigne of it in little, and to teach it by Epitomie, muſt be taken from the very order of thoſe Objects that are beloved. Wherein this proportion is to be exactly obſerved, that every Object be ranked in the eſteem, and according to the degree of its Merit: That the moſt pretious and important ſhould have the firſt Cares and be furtheſt advanced in the Heart; that the reſt of leſſe conſequence ſhould remain in the ſuperficies, and reſt ſatisfied with the ſecond thoughts and remaining Affections: And generally that love ſhould grow intenſe or remiſſe, riſe or fall, act or acquieſce according to the different weight, according to the ſeveral degrees, according to the Value of the good which is to be affected and purſued.

This Rule ought to be in a Gallant Woman, what the Rod was to the Angel whom *Ezekiel* ſaw meaſuring the Temple. She ought not to Love, but with proportion according to the quantity of merit: And how vaſt ſoever her Heart is, ſhe muſt yet be wary of pouring it out raſhly and at random; ſhe ought to give nothing of it but by weight and meaſure. Not that I permit her to divide, and diſtribute it to whom ſhe pleaſeth; ſhe owes it all entire to her Husband: But ſhe owes it not equally to her whole Husband. And as ſhe owes more of it to his Perſon, then to his Apparel and Livery; more to his Head, then to his Hair; and more of it to his Hands, then to his Nails: ſo ſhe owes more to his Honour then to his Life; more to his Conſcience then to his Honour; more to his Soul and Salvation, then to his Bodie and Fortune.

Theſe meaſures and proportions are taken from Moral Philoſophie, which teacheth us, that ſuch Loves as are looſned from us, and ſlide out of us, are but ſmall threads of that Love which remains in us. They are taken from Chriſtian Philoſophie, which directs that Charity, whether it be terminated in our ſelves, or ſhed upon our Neighbour, ſhould be of the ſame Nature, both in its ſource, and where it makes its diſcharge; and that it ſhould paſſe from one to another to the ſame end, by the ſame tracks. Now there is no Woman ſo ill inſtructed, who knows not, that by the Law of well ordered Charity, ſhe owes her eſſential and principal parts, and as I may ſay, the Heart of her Heart, to his Honour and eternal Happineſs: And owes only the acceſſory and ſuperficial parts to his Life and Fortune. By this Law then, as ſuch Wives love themſelves immoderately and inordinately, who give to their Honour and Salvation but their ſecond affections, and the remaining cares after their lives ſecured, and their Fortunes ſetled. So ſuch do love their Husbands very confuſedly, and without diſcretion, who torment themſelves both day and night about their Health; who demand of Fortune Riches and noble Offices for them; and put themſelves to as little trouble concerning their Souls and Salvation, as if the Bodie were the whole Perſon; and as if beyond the Tomb there

were

were nothing but Fables to be expected and nothing but Fantomes to be feared.

Certainly ſo inconſiderate a Love muſt needs have very bad Eyes: And it cannot be, whatever men ſay, but a very childiſh and beſotted Love, to value things by the ſound and colour, to forſake the ſolid which is obſcure, and noiſeleſs; and to run after the ſuperficial which is bright and reſounding. What would they ſay of a Woman who ſhould take the pains every morning to preſent flowers unto her Husband, and who ſhould at a great expence cauſe Eſſences and pretious Powders to be brought from forreign parts to perfume his Clothes and Linen; who ſhould take upon her to feed his Servants and Horſes; who ſhould diſconſolately lament the fall of one Hair from his Head, and the prick of a pin on his Hand. And after all theſe Tenderneſſes and Cares, could without Emotion and with a quiet Spirit ſee him choak'd with an Apoplexie, torn in pieces by his Dogs, and tyed upon a Wheel? What might be ſpoken of this Woman, ought to be ſaid of the moſt diſcreet and prudent Women, I mean the diſcreet and prudent according to the ſence of the World. There are ſome of theſe wiſe and diſcreet Women who employ all ſorts of Cares and Inventions about the Body and Paſſions of a Husband. The touch of a Lancet which ſhould but ſcratch the skin would even pierce their Hearts, and cauſe their very Souls to iſſue forth by their Eyes. A ſleight Feaver which ſhall draw but a few drops of ſweat from him, will congeal the blood in their veins. And as for his ſoul, which is the eſſential and important piece in order to Eternity, they leſſe deplore its falls and wounds, then they would lament a torn Gorget, or a broken Diſh of Purcelane. They will ſuffer it without trouble to be tormented by as many Hangmen as there are ſins to be confiſcated to the Divine Juſtice, and to its eternal Executioners, to become a prey to Hell and the ſecond Death.

A Gallant Woman will not have ſuch confuſed cares, nor ſuch diſproportionable kindneſſes: All her Offices will be Juſt and Regular. And if *Panthea*, who was but a Heathen, nay a Barbarous Heathen, had a Heart Noble and Philoſophical enough to wiſh her Husband rather a precipitated and Honourable Death, then an effeminate and diſhonourable old Age; our Chriſtian Woman, who hath more light and a better Guide will advance one ſtep farther; and will rather wiſh for the laſt perfection of her Love, that her Husband might aſcend to Heaven before his time; though he went thither without Feet or Hands, as the Goſpel ſaith, nay without either skin or Head, then to deſcend into Hell all entire, and loaden with Scepters and Crowns. This Vertue is not without example: ſome of them are ſeen in the Palaces of Kings, where preſent intereſt crouds in, and findes ſo much relief; and where the pretenſions for the future are ſo little conſiderable and abandoned. Thoſe which I am going to preſent to your View are of this Nature: they give not only inſtruction to Women, but will render Honour to *France*, which hath educated Holy Queens and Martyred Princeſſes.

EXAMPLE.

EXAMPLE.

Indegundis, and *Clotilda* of *France*.

SPAIN was never ſo well cultivated, nor ſo Catholick as now it is. It hath had Monſters, and Hereſies, *Gerions* and *Arians* in a time when *France* was yet a Virgin: and when Rebellions and Errors were not as yet come to diſturb her Repoſe and adulterate her Innocence. We were neceſſitated to make Alliances and Wars for the inſtruction of this good Neighbour: And the Faith, whereof ſhe now ſo much vaunteth, hath coſt us expoſed Princeſſes and ruined Armies. *Indegundis* the Daughter of *Sigebert* was one of theſe Princeſſes expoſed for the propagation of Faith, and the reduction of *Spain* from *Arianiſme*. *Leovigildus* cauſed her to be demanded in Marriage for *Hermenigildus* his eldeſt Son. The Counſel ſat long without being able to reſolve on this Alliance with an excommunicated Houſe. But God who intended to make a Saint of *Indegundis* carried it at laſt againſt *Sigebert*, who feared leaſt in ſeeking to make her a Queen, ſhe were made a Heretick.

The firſt dayes of her Marriage had a moſt pure ſerenity, and flowers without thorns or bitterneſſe. *Hermenigildus* for all the Crowns of the World would not have changed the pleaſing tye, which faſtned him to ſo rare and perfect a Princeſſe: and poſſeſſing in her both Vertue and Graces, he thought that there was nothing more to be asked of Glory or Fortune. But ſo ſweet a ſeaſon was not to laſt long; Dark Clouds quickly gathered together which overſhaded this fair ſerenity: There grew Thorns and Wormwood amongſt theſe Flowers: And the ſweet Chain which was the Diadem of *Hermenigildus* Heart, chanced to be broken by the malice of his Step-Mother *Goſuinda*.

This unhappy Woman, poſſeſſed by the Devil of *Arianiſm*, undertook to pervert *Indegundis*: and propoſed unto her to receive the profane Baptiſm of her Sect. Her ſtratagems and wiles having ill ſucceſs, ſhe imploied therein, Force and Tyranny; even to that height, as ſhe made her to be caſt naked into a Pond, threatning to drown her unleſs ſhe would change her Religion. The couragious Princeſs was not daunted at the Death ſhe ſaw before her Eyes, and as it were upon the Brink of her Lips. She was drawn out from thence with an initiated Martyrdom, and a compleat Victory. And to overcome her ſelf, as ſhe had vanquiſhed *Goſuinda* and Hereſie, ſhe ſuppreſsed the reſentment of this injurie, and concealed it even from *Hermenigildus* himſelf. But the Eyes of Lovers are more ſpiritual, and ſee farther then others: they have ſomething of prophetical in them: and the moſt artificial diſſimulation with all its Countenances, and Masks, could not make them believe it. The Prince no ſooner beheld her as yet pale with the Combat ſhe had lately fought, but he conceived an ill opinion of this Paleneſs: And not

not knowing whether he ſhould take it for a ſigne of the paſt evil, or for a preſage of evil to come; he ſuffered in a Moment all that *Indegundis* either had or could yet ſuffer. His Intreaties at laſt having wreſted the Truth out of her Mouth, he left the Court with her, and retired to *Sivil.*

It was there where the Princeſſe freed from the Importunites and wicked Devices of *Goſuinda* ſet upon Heriſie in her turn: And gained a ſecond victory over her, which was evidently the Recompence of the firſt. She was a Soveraign in her Husbands Heart: and though this Soveraignty of Love placed her above all the Empires of the Earth; yet ſhe had a ſcruple to reign in that Heart, where the Son of God was degraded. Having an Heretical Husband, ſhe could not believe her ſelf to be entirely Catholick: And becoming one ſelf ſame Fleſh and Bodie with an excommnnicated Perſon, ſhe apprehended to be burned or ſtained with his *Anathema*: ſhe feared leſt the ſound part might draw putrifaction and infection from the corrupted. But though ſhe were aſſured of her own ſalvation by an expreſſe Revelation from Heaven; yet the eternal Reprobation of her Husband was a frightful Specter, which awaked her every Night, and cauſed her to have ſtrange Dreams. At every moment ſhe ſeemed to behold the Sword of the Divine Juſtice ſevering two ſo well united halfs; And the exterminating Angels ſeized upon the one and caſt it into Flames.

On the other ſide ſhe apprehended that the Converſion of *Hermenigildus* might prove fatal to both their Lives; or at leaſt that it might infire the State. She had reaſon to fear the Furie of an irritated Stepmother, and the Hands of an Heretical Father, become a Tyrant. It ſeemed to her, that it would be more proper to ſuffer God to work; To expect the effect of his Mercie with patience, and to enjoy, meanwhile, the Flower of her Youth, the Fruits of her marriage, and the Offers of Fortune; then to loſe all this by an indiſcreet Pietie and of Supererogation; and by an Enterpriſe exceeding her Forces. Faith nevertheleſs weighed more with her Spirit, then human Conſiderations: and the Intereſt of Eternity prevailed againſt the Intereſt of Time. She reſolved, whatever might happen, no longer to endure this Divorce of Religion, which profaned her Marriage: No longer to ſuffer the Excommunication and *Anathema* of her Head, the Hereſie and Reprobation of her Husband.

Love was the firſt Doctor that began the Conference with *Hermenigildus*: The Graces, who are perſwaſive without ſpeaking, joyned themſelves with Love, and were of the Party. There were neither Texts cited, nor Reaſons alleadged in this Diſpute: All the Arguments were Tears and Prayers: And Tears and Prayers effected more then all the Divinity converted into Dilemmas and Syllogyſms could have done. *Hermenigildus*, ſhaken by this firſt Conference, ſhewed leſs oppoſition at the ſecond, which he had with the Biſhop of S. *Leander.* And the Light of Truth working more efficaciouſly, and with more

Force upon a Subject, which the fire of Love had prepared, he ſubmitted at laſt to both. This change made a great noiſe: and he himſelf, to give notice of it to all *Spain*, cauſed Mony to be coyned which was as it were a publike Act of his Faith, and an abjuration of Hereſie, which his Image and Name publiſhed thorowout all the Cities.

After this, the Father irritated at the Converſion of his Son, and the Son inflamed with his new received Faith, came to an open Breach. Enraged *Goſuinda*, and the Furious Hereticks enkindled the Wrath of the Father. The Church of *Spain* being under perſecution, and the Catholicks ill treated, increaſed the Zeal of the Son. *Indegundis* tryed all ſorts of Expedients to bring things to moderation, and to reconcile *Hermenigildus* to his Father, as ſhe had reconciled him to God. She 'ſeriouſly and with Tears repreſented to him the ill example and dan-'gers of this War, and made him diſcern, that after a long contention 'it could lead him but to a decryed and ſcandalous Victory, or to a 'diſmal Defeat followed by a Tragick Death. She made him call to 'Minde the Heroick Maximes of that Faith he had embraced: And 'often repeated to him, that according to this Faith Acts of Injuſtice 'might leſs handſomly be committed, then ſuffered; and that there 'was no Sufferer in ſo bad a Condition, who was not of more value 'then the moſt happy Criminal of the World. But the Fire was already too much inkindled: And there were too many Hands and Mouths, which ſtirred the Coals on all ſides. *Hermenigildus* who foreſaw that it would be great and laſting, reſolved not to caſt himſelf all entire into it, and without reſerve. He believed that if the deareſt part of himſelf were removed, the other part which he ſhould expoſe thereunto, would thereby become more Couragious, and be better prepared againſt all the ſtroaks of Fortune.

He reſolved then to ſend *Indegundis* into *Africa*: And *Indegundis* was not a little troubled to reſolve for this paſſage: She was in very great apprehenſion concerning the Life and Liberty of her Husband: but her fear was much greater for his as yet tender Faith, and for his initiated Salvation: And having conjured him at her departure to make an Accomodation with his Father; and to endeavour rather to gain then vanquiſh him: She added with a ſerious Tone, and with a more affir-'mative Countenance, But *Hermeninildus* to what ſide ſoever the For-'tune of War ſhall encline, and what propoſition ſoever ſhall be ten-'dred you, take heed of entring into any Treaty wherein Religion en-'ters not with you. If Peace can be purchaſed with ſome loſſe, remain 'a looſer in Gods Name to obtain it: but let the loſſe be of your For-'tune, and not of your Piety. Abandon freely to the bad time, your 'Pretentions and Rights, your Crown and Succeſſion, nay your Head 'with your Crown, and your Life with your Succeſſion: but proceed 'in ſuch ſort, thatyou preſerve at leaſt your Faith, and reſt aſſured that 'conſerved Faith will render you all things with uſe. *Hermenigildus* promiſed to remember her good Inſtructions: He himſelf took the

Spirit

Spirit and Zeal thereof from her Mouth. And all that he promiſed, he kept exactly and with Conſtancy.

War having bin unfortunate to him, and the Imperial Forces which he had called to his aid having betrayed him after a long Siege, he loſt *Sivil* and *Cordoua*. And in this extremity he remembred the tears of *Indegundis*; and acquainted *Leovigildus* with the inclination he had to Peace and Obedience. The old Man, who was not ignorant that deſpair is a dangerous weapon, and that the laſt Efforts of the vanquiſhed, and the bitings of dying Beaſts are equally to be feared, ſent his Brother *Richardus* to him, who ended the matter by perſwaſion, and brought him in, without giving other Aſſurance then his Word. This confidence was Hazardous and full of Danger: And it is credible, that the remembrance of *Indegundis* wrought more effectually therein, then the perſwaſions of *Ricaredus*. The old man alſo having him in his power, forgot his own Blood and Nature; and having in vain tryed him, like a Tempter and a Tyrant, with Offers and Threats, Chains and Priſons, not being able to deprive him of his Faith, he took off his Head.

Indegundis received this Newes with a ſad Satisfaction; And a Reſentment wherein even in Deſpite of her, Nature was preſent with Grace. She bewailed her dead Husband, and crowned him a Martyr; And ſhe could not crown him more richly then with her Tears. A few dayes after God called *Indegundis* to give her a Crown. Affliction, Love, and Zeal looſned her Soul: ſhe died Victorious over Nature and Hereſie: And at her expiring caſt forth a light which illuminated all *Spain*, and finiſhed the Converſion of that Countrey under the Reign of *Ricaredus* who ſucceeded *Leovigildus*.

The Combats of *Clotilda* were no leſſe celebrious, nor leſſe glorious to *France* then theſe of *Indegundis*. But *Spain* drew not thence the ſame advantage: And the ill treatment it gave her had not ſo happy a ſequel. She was Daughter of the great *Clodoveus*, and of this holy and wiſe *Clotilda*, whom Chriſtian *France* acknowledged for her Mother and Inſtructreſſe. The King her Father cauſed her to eſpouſe *Amaulry*, who was a *Goth* by Birth, and an *Arian* by profeſsion. He was ignorant what a Monſter is formed of Barbariſm and Hereſie aſſembled in one and the ſame Bodie: but he believed that a far ſtranger and dreadful Monſter might be charmed by the Vertue of his Daughter: He believed that the Name of *Clotilda* was an Apoſtolical and miraculous Name: and that the ſecond might well effect in *Spain*, a Converſion like that which the firſt had wrought in *France*. But the time for this Converſion was not yet come: *Amaulry* imitated thoſe obſtinate Aſps, which are mentioned in Scripture: He ſhut his Eyes and Stopped his Eares, for fear of being charmed by *Clotilda*. So far was he from reſpecting the Graces, which inſtructed him; and from ſubmitting to ſo ſweet and pleaſing a Vertue, that he became a Tyrant and Executioner to them: He uſed all poſſible Inventions to pervert theſe Graces: He practiſed all ſorts of Violence to betray this Vertue to Hereſie. It lay not in his power to

overcome the Courage of *Clodoveus*, and the Sanctity of their Daughter. The good Princeſſe armed with their Spirit, and fortified by the remembrance of their Triumphs and Miracles, reſiſted his Wiles and Violence. How little ſoever ſhe had complyed and given way to the Tempter, ſhe might have reclaimed the Tyrant, and made him a good Husband: But ſhe preferred Honourable Wounds before deceitful and dangerous Carreſſes; and rather affected a Tyrant who might crown her, then a Husband who might corrupt her.

It cannot be expreſſed how coſtly this crown was to her: and how much ſhe ſuffered from a Prince and People equally Barbarous and poſſeſſed with the ſame Devil and Hereſie. Her Husband tormented her at Home with the Countenance of a Hangman, and with words of Blood and Death; and abroad ſhe ſuffered the outrages of an inſolent and furious Multitude, which followed her with Reproaches and throwing of ſtones, when ſhe went to Church. The Heretical Miniſters added Fire to this publick Violence: And *Amaulry* himſelf, who authorized it by his Example, did once ſo outragiouſly beat the poor Queen, that he covered her all over with Blood, leaving her half dead. Having recovered her ſenſes, ſhe ſent her bloody Hankerchief to her Brethren Kings The Blood of the Innocent had both Spirit and Voice upon this Linen, and carried Indignation and Wrath thorowout all *France*. *Childebert* took horſe, and marched at the Head of thirty thouſand men to require his Siſter. This journey coſt *Amaulry* his Life, and *Spain* chaſtiſed, defrayed the Charges of it. As for *Clotilda*, ſhe was called to Heaven before her Arrival in *France*. Peradventure God foreſaw that her Merit would ſuffer ſome diminution by repoſe; and that her Crown might be leſſened thereby. And intending to give it her compleat and fully round, he beſtowed it on her immediately after her Victory. However it were, *Clotilda* added to *Indegundis*, to *Blanch* of *Bourbon*, and others who followed them, made us believe that *Spain* was fatal to our Princeſſes, as it hath been thought to be fatal to thoſe Planets who go thither to expire. In effect all thoſe that have been ſent thither dyed very young, and repleniſhed with Life and Light. But this death was only in appearance like that of the Planets. God made them paſſe from thence to a better Life, and to a Kingdom of longer durance. And it is credible that they have there a particular Luſtre, and hold the rank of Princeſſes amongſt highly deſcended Martyrs, and noble Sufferers.



CAMME Princeſſe de Galatie, victorieuſe de l'Amour et de la Mort, fait vn ſacrifice de fidelité et de vengeance à l'Ombre de Sinnate ſon Mary. Plutar. de Mulierum virtutibus.

Vignon inuent. Mariette excud. cum priuil.

Camma.

HOW vain are the Hopes of Man! And how dangerous Impoſters, and treacherous Guides are Deſires! *Sinnorix* came hither to give a beginning to his Marriage: Death, which is found every where, would be at the Feaſt in Deſpite of the publick Joy. That which is very ſtrange, Love himſelf brought him thither: and by a new and Fatall Revolution of all things, Vertue is there a Cheat and a Homicide: And the betrothed ſerve as Victimes to the Sacrifice prepared for the Ceremonie of their Nuptials.

Fidelity and Treacherie are the Subject of this Action; *Camma* and *Sinnorix* are the Actors; and the Temple is the Scene. *Sinnorix* not being able to overcome the Chaſtity of *Camma*, at laſt cauſed her Husband *Sinnatus* to be ſlain, that he might ſucceed to his Bed and Throne. And *Camma* knowing no other way to be quit with *Sinnorix*, compaſſed it by the feigned Conſent ſhe gave to his Addreſſes. She deferred not her Revenge to time and occaſions which might happen: ſhe would not expect obſcure and Domeſtick ones: ſhe believed that ſhe ought to ſatisfie her ſelf in a high, and remarkable way: And without giving one moment of Truce to her Enemie, ſhe comes to poiſon her ſelf publickly with him, by the drink which was prepared to confirm with Ceremonie

monie, and by a ſolemn ſacrifice the Contract of their Marriage.

The Declaration ſhe made of ſo Couragious, and ſo little expected an Action, raiſed a Tumult in the Temple, and confuſion amongſt the people. No perſon is ſeen there who reflects on the Goddeſſe, or remembers the Sacrifice. The Victimes which were already at the Foot of the Altar crowned with Garlands of Flowers, and powdred over with fine Meal, were affrighted at the Noiſe made about them: And ſaving themſelves with their Garlands and Ribbons threw down the Perfumes and Cenſors; and ſcattered the Aſsiſtants ſurprized with Aſtoniſhment, Superſtition, and Fear. Inſtead of bringing them back, the moſt confident accompany them in their Flight. The Virgins of *Diana* only ſtayed behinde, and they themſelves were detained by a Terrour which tyed their feet and congealed the Blood in their Veins. Their aſtoniſhment and fear appeared on their faces, which bore the Color of their Garments. The very flowers of their Crowns ſeemed to wax pale by their Example, and Affrightment. The Torches fallen from their Hands are extinguiſhed by the Milk and and VVine of the Goblets which were tumbled down: And of theſe two confounded Liquors a third is compoſed, which retains the Colour of them both.

In this general tumult *Camma* alone remains quiet and undaunted. She was never more fair and Graceful then you now behold her: She never drank any thing more delicious or pleaſing to the taſte, then that Remnant of Death ſhe newly gave her Enemie. The ſweetneſſe of the Revenge ſhe took, wrought upon her Heart before the poiſon, and penetrated even to the bottom of her Soul. There was ſpread from thence upon her face an effuſion of Joy, accompanied with a majeſtical and pleaſing fierceneſſe, even Anger it ſelf was there graceful: and the laſt drops of its Gall had there a kinde of Sweetneſſe. Nothing is ſeen in her of that Death ſhe had taken in: her Couutenance reſembles a Conquereſſe, and in her Attire ſomething appears feſtival and Triumphant.

The

The very Flowers wherewith ſhe is Crowned ſeem to rejoyce that they ſhall not be carried to a profane and polluted Bed: And that they ſhall dye Chaſt and without Blemiſh in her Company. It was believed that ſhe had taken them to ſacrifice with more decencie; and to render Honour to her Miniſtery, and new Marriage: And this was done to go more adorned to *Sinnatus*, and to Triumph over *Sinorix* with more Pomp.

The wretched Man dejected by the Guilt of his Conſcience, and pierced by the Reproaches of *Camma*, falls on the Ground with the Fatal Cup which deceived him. The Paleneſſe of Death, which he drank, begins to ſpread it ſelf on his Face: And diſquieted by his Deſpair, no leſſe then by his Anger, he looks upon *Camma*, with Eyes which ſpeak neither a Lover nor a Husband. I think alſo that he vents forth againſt her all the Gall of his Spirit, which is more bitter, and comes from a far worſe ſpring then the poiſon he drank. And being able to do her no more miſchief, he diſmembers her at leaſt by his deſires and Geſture: And makes of her Bodie as many pieces, as he ſends forth Imprecations and Reproaches againſt her. She hears him coldly and without Trouble. It may be ſaid that ſhe loves him in this Condition: And having never beheld him without Horrour, ſhe now ſees him with Joy. Meanwhile the Poiſon gaining on her Noble Parts, and finding the Heart half open, by the Effort which her Soul makes there to ſally forth, and reunite it ſelf to *Sinnatus*; behold her ſinking between the Hands of her Maids.

They are well recovered of their firſt diſorder; but in no Condition to help her, if their tears ſerve not for an Antidote. The beſt they can do is to lift up their Eyes and hands to the Goddeſſe, and to demand of her by their Geſtures and Sighes the preſervation of ſo ſublime a Vertue, for the Honor and Example of their Sex. Do not believe that they are heard. *Camma* oppoſeth their Petitions, and offers up Prayers to the contrary. In the Smoak of the extinguiſhed Torches, and the overturned Cenſors ſhe beholds the Ghoſt of *Sinnatus* ſtill bleeding from his VVound, who gives her a ſigne, that it is time to depart; And that

that ſhe is expected in the Region of Chaſt and Faithful Souls. Her impatience redoubles at this Object: And her Heart cloſing up ſhe takes leave of the Goddeſſe; Craves Pardon for having in her Temple, and at the Foot of her Altar and Image, ſacrificed to Love and Revenge: And with theſe laſt words, rendred up her Spirit with a ſerene Countenance; and ſuch as a Conquerour would have, who after the gaining of a Victory, ſhould expire in the fruition of his Glory.

SONNET.

THis Queen, whoſe noble wrath admits no reſt,
(With poiſon at her Lips, Death neer her Breaſt)
Do's the now trembling Synnorix *upbraid*
With that ſad ſtroke his murd'rous Hand convey'd.

Her Husbands Ghoſt, *which often call'd in vain,*
(With Languor pale, yet bloody as when ſlain)
Waits to receive her in that Cloud the late
Extinguiſh'd Torches with their ſmoak create.

Brave Soul forſake not thy fair Priſon; ſtay,
Do not, Renowned Camma, *poſt away*
To thy Sinnatus, *ere the poiſnous Draught*
Have on his Murd'rers Head due Vengeance wrought

To which the Heav'ns and all things elſe conſpire
With his ſad Fate, and thy inflamed Ire:
And Love *himſelf t' accelerate his pain,*
Megæra's *Torch, and Deaths cold Shafts hath ta'ne.*

ELOGIE

ELOGIE OF *CAMMA.*

CAMMA Princeſs of *Galatia*, and the Wife of *Sinnatus*, was doubly Soveraign; and reigned by the right of her blood, and by that of her Face. Her Beauty which was her firſt Crown, drew Suters to her, and furniſhed her with Combats: and theſe Combats rendred her Spirit fit for War, and manifeſted her Courage and Fidelity. Her Vertue made Fortune Jealous, and her Beauty begot Love in *Sinorix*. But not complying with *Sinorix*, and abandoning all to Fortune, ſhe remained victorious over both. Sollicitations and Services proving unſucceſſeful to *Sinorix*, he employed Deſpair and Crimes: And perſwaded that a vacant place would be weakly defended, and with leſſe obſtinacie, he murdered *Sinnatus*; and of his Bodie makes a ſtep to his Bed and Throne. This Blow ſtrengthened the Couragious Princeſſe inſtead of dejecting her. She gave no Ear to the bloody Ghoſt of *Sinnatus* which ſummoned her; And before ſhe would follow him reſolved to revenge his Death.

After ſo foul and baſe a Treachery *Sinorix* renewed his addreſſes, and ſweetned them with the Name of Marriage. He preſented himſelf to *Camma* with all the Artifices and Diſguiſements by which he thought to hide from her his Crime. She failed not to diſcern it through all his Arts and Diſguiſes; and to ſcent the Murther and Blood which remained ſtill freſh upon him. Nevertheleſs ſhe reſtrained her ſelf: And for fear of loſing her ſtroke if ſhe lifted up her hand too high, ſhe encloſed her Deſigne in her Heart with her Anger.

In fine, after many premeditated difficulties, and counterfeit irreſolutions ſhe feigned to ſubmit to the perſwaſions of her Kindred who ſollicited her in *Sinorix* behalf; and gave them her Conſent and Promiſe. At the aſſigned day for the Ceremonie of her Marriage, all things being ready for the Sacrifice, ſhe took the cup in which poiſon was ſteeped: And having out of reſpect poured forth two or three drops thereof upon the Altar of the Goddeſs, ſhe drank part of it, and gave the reſt to *Sinorix*. The unhappy Creature expecting to taſte the firſt ſweets of his Marriage, drank there his Death, and the puniſhment of his Crime. *Camma* had the ſatisfaction to ſee him die with her: And having enjoyed two or three hours of her Revenge, and the Glory of her Fidelity, ſhe went to carry the News of both to *Sinnatus*.

MORAL REFLECTION.

ALL the Lines of this Picture are inſtructive, and the very ſhadows of it are luminous, and enlighten the underſtanding. We learn from the unfortunate Beauty of *Camma*, that as there be flowers which impoiſon; ſo there are Riches which render thoſe unhappy who poſſeſs them: And that very often we are only ſtung with what glitters about us; as well as with what pleaſeth and adorns us. We are taught likewiſe by her Courage, that in the Combats of Vertue, Victory conſiſts in the ſtrength of the Minde, and not of the Bodie: That the weakeſt Sex may herein Diſpute in point of advantage with the ſtrongeſt: and that a Crown is more for the Heart, then for the Arms or for the Head. On the other ſide we learn from the Crime of *Sinorix*, that unchaſt Love is a dangerous Gueſt: It enters with Noſegayes in its Hand, and Garlands on his Head; And aſſoon as it comes into a Houſe, and hath there ſetled it ſelf, it exhibits poiſons and ſwords. We gather alſo from his puniſhment, that Divine Juſtice, though it ſets forth late, yet it fails not to arrive in due time: And that without cauſing Executioners to come afar off, it often makes our Idols become our Tormentors, and our ſins our puniſhments.

MORAL QUESTION.

Why Conjugal Love is more Faithfull in Women, then in Men.

I Suppoſe the Truth of the Theſis, and ſuppoſe it upon the Report of Hiſtory, which is the Conſerver of Truth, and the Depoſitory of fair Originals and eminent Examples. I have been conſulting on it in all Countreyes and Ages: and I confeſs that in every Countrey and Age where I have examined it, Hiſtory hath ſhewn me Heroick Women by Troops, who dyed out of Fidelity and Love to their Husbands. But when I required from it Husbands of the like Vertue and Courage, ſcarce could it furniſh me with enough to make a number. This certainly is wonderful, yet moſt true: And ſuch as ſhall not have Faith enough to believe it upon my word, may inform themſelves upon the places.

They will be ſhewed in *Greece* the Aſhes of *Euadne*, who caſt her ſelf into the flaming Pile of her Husband; and who by an honeſt and lawful Love performed that which a furious Heroe, and vaunting Philoſophers have done either out of brutiſh deſpair, or ridiculous vanity. They will be ſhewed the Web wherewith *Penelope* preſerved her ſelf for *Vlyſſes*: the Cup in which *Camma* drank death and revenge: Another Cup wherin

Artemiſia

Artemiſia drank the Aſhes of *Mauſolus*. They would cauſe them to ſee at *Rome* the Coals which *Porcea* ſwallowed: the Dagger of *Aria* and thoſe efficacious words by which ſhe gave Reputation to her Death, and Courage to that of *Petus*: The Lancet wherewith *Paulina* opened her Veins, that ſhe might die with *Seneca*: And divers other famous pieces which are in Veneration with the Ancients; and which are ſeen ſtill coloured with Blood, and marked with the Fidelity of Women. The ſight of theſe pieces is ſufficient alone, and without other proof to perſwade, that Women love more conſtantly, and with more Fidelity then Men. But I ſuppoſe this Advantage of Womens Fidelity above that of Men, who have hitherto left no Reliques of it: And ſeeking Reaſons for it in Natural and Moral Philoſophy, I finde eight, which added to the Memorials of Antiquity, will ſtrengthen this Propoſition againſt the malitious Allegations wherewith ſome uſe to aſſault it: And which may make it at leaſt an Article of Human Belief.

Firſt, if Philoſophy and Experience have Authority enough to be credited therein, Affections follow Humours; and take their qualities and tincture from the temper which ſerves them for matter. Now it is not doubted, but Melancholy is the predominant Humour in a Woman: it is not doubted, but that her Temper is more moiſt and her Complexion more tender then ours: we ought not then to doubt, but that her Affections are more adhering and ſetled: and that ſhe is more ſtrongly united to whatſoever ſhe faſtens her ſelf. Why ſhould we doubt it, ſince Melancholy hath been hitherto believed to be the matter of Conſtancie, and the moſt proper Oyle to nouriſh the fire of Love? Since we ſee that ſoft things are better linked together then hard ones: and that without Humidity no laſting union can be made. From thence comes the ancient ſaying, which declares that the affections of Women can endure no Mediocrity: and that whatever they deſire, they deſire it obſtinately, and without intermiſſion.

Let us adde Inſtinct to Humour, and Neceſſity to Complexion: and what Faith teacheth us, concerning the Creation of Woman taken out of the ſide of Man, being ſuppoſed; Let us alledge for the ſecond Reaſon, that the Inſtinct of the part to the whole being of neceſſity, and conſequently ſtronger then the Inſtinct of the whole to the part, which is but of congruity: It was according to the order of Nature that a Woman ſhould do by an Intelligent and Judicious inclination, what all other ſeparated parts perform out of a blinde and inſenſible Propenſion. And ſince Man, from whom ſhe was taken, is neceſſary for her conſervation; it appears nothing ſtrange, that ſhe adheres more conſtantly to him, and renders him more affection then ſhe receives: And beſides, this ſurpluſage which ſhe gives him, is leſſe an advance and a work of ſupererogation, then a duty and acknowledgment.

After this ſecond Reaſon there follows a third, which is grounded upon the Aſſiſtance and good Offices which Women receive from Men. This aſſiſtance is frequent and more then ordinary, and theſe offices

continual and at all hours. Thoſe which the Bodie receives from the Head can hardly ſuffer leſſe interruption; thoſe which the Moon expects from the Sun can ſcarce be more neceſſary to her. And therefore if good offices be the tyes of Hearts, and the chains of Souls; is it not reaſonable that Women ſhould love more then they are beloved; and be more ſtrongly faſtned then they faſten; ſince in the Domeſtick Society they ſerve leſſe then they are ſerved; and are more obliged then they oblige? Should they have leſſe of good Nature then Ivie, which faſtens it ſelf inſeparably to the Tree that ſupports it, and never leaves it either in Life or Death? Should they love leſſe conſtantly then the Female Palm, which never findes comfort, never receives verdure, nor is ever capable of Renovation after the Death of her Male to which ſhe was allyed.

This Fidelity doth not only appertain to the dutie and gratitude of Women: but it concerns their Honour and Glory: And whether in their opinion there be ſomething of Nature and Inſtinct therein; whether there be not ſomething of Tradition or Hear-ſay; they are all perſwaded that Conſtancy, next to Chaſtity, is the predominant Vertue and the eſsential quality of Vertuous Women. Men place not therein their punctilio of Honour: there is no Title leſs alledged among them; there is no quality more cheap, then that of a good Husband: They ſcarce rank or hold it conſiderable in the Deſcription of a Gallant Man. And from hence it comes, that Conſtancie and Fidelity, whereof I ſpeak, being not controverted with Women, they have ingroſsed them both to themſelves, and left to men in their room Valour, Knowledge, Juſtice, and other Vertues, which as they conceived, ſuted better with the Dignity of their Sex.

Moreover, it is the chief Ambition of good Women to be beloved by their Husbands entirely and with perſeverance. This begets their Peace and Content at home: this procures them a good Name, and a good odour of Reputation abroad. On the other ſide they know, and Nature hath taught it them, that the Heart is the only Bait with which another Heart may be taken: and that Love, to which wings are given, is a Bird not to be caught, but by another Love. From whence it ariſeth, that to poſſeſs this ſo important Love, they make advances of it which exhauſt them; and whereof very often there remains only in them a habit of loving ſolitarily, and an obſtinate and cuſtomary Fidelity.

Beſides, it is with the Heart of a Woman, as with Rivers which are kept in, and ſhut up; and have but a little Deſcent by which they have liberty to disburthen themſelves. Conſcience and Honour, Chaſtitie and Fear, the Laws of God, and the Laws of the World are the obſtacles which encompaſs it on every ſide: and it cannot dilate it ſelf without breaking them, nor break them without extraordinary violence. Likewiſe, when amidſt ſo many obſtacles, the diſcharge lies open to it on the Husbands part, it pours it ſelf forth on that ſide with more impetioſity and reſtriction, then doth the Heart of a Man,

which

which reſembles thoſe ſhallow Rivers, which have neither Ridges nor Banks, but many little open ſtreams through which they disburthen themſelves.

Let us alſo ſay, that Women being freed from many affairs where-with Men are charged; And Love being, as a certain Perſon ſaid, the buſineſſe of perſons wanting employment, and the occupation of thoſe that are at leaſure: they muſt neceſſarily love with more Force, and with more application of minde then they are beloved.

In fine, I adde for the eighth Reaſon, that Love hath Jealouſies like a King: It is alſo the Princely and Soveraign Paſſion: And in a Heart where it reigns, it cannot endure that any ſhould go equal with it, nor play the Miſtreſſe. Now the Hearts of Men are more divided, and ſubject to more Paſſions then thoſe of Women. Every day occaſions and affairs introduce there ſome New Paſſion: and every one will command in its turn, and reign at leaſt on the day of its Arrival. Perfect Love, which is Jealous of its Authority, and an enemie to diſorder and confuſion: not knowing how to be at quiet and in a ſtate of Honour amidſt theſe turbulent Paſſions, gives way to them, and retires into a Womans Heart: And it is there leſſe diſquieted and more abſolute: No Rival is found there to riſe up againſt it: There is no Paſſion which doth not obey it. For this Reaſon, Fortune, Affairs, and the Paſſions which are of their Train ſtanding almoſt all for the Husband, nothing remains for the Wife, but Conjugal Love accompanied with Fidelity and Conſtancy. I might produce great number of Reaſons for it: but it is the weight and not the multitude which ought to perſwade. Let us conclude this Queſtion with an Example, which will manifeſt in deſpite of *Monteigne*, that there are modern as well as ancient Fidelities: and that good Wives have appeared long after the Age of either *Aria* or *Paulina*.

EXAMPLE.

Sanchia of *Navarre.*

I Am to draw in this Hiſtory the Picture of two Siſters, who have not not one drop of Blood in their Veins, nor one Hair on their Heads by which they reſemble each other. This nevertheleſs is neither ſtrange nor new: the Roſe and Thorn grow upon one ſtalk: and one fire produceth both Light and Smoak. The repreſentation thereof in that reſpect will not be leſſe delightful: And by an oppoſition like that which is made by the Impoſtures of the Perſpective, a Grace and a Fury, an extream Fidelity, and an extream Treachery will be ſeen there upon the ſame Ground, and almoſt under the ſame Line.

Sanchius the ſecond, King of *Navarre* was ſlain by *Ferrandus Gonzales*

zales Earl of *Caſtile* in a publick and regular Duel, undertaken ſolemnly, and in the ſight of two Armies, to end their quarrel, and to ſpare the Blood of their People. This Diſaſter left ſo lively a reſentment, and ſo obſtinate a grief in *Theracia*, Daughter to the deceaſed King, and Wife to the King of *Leon*, that ſhe took an oath never to admit of any Lenitive but Revenge, and the Blood of *Gonzales*. She ſought every where this Lenitive of Blood, and this Revenge which might cure her: ſeeing no Honourable or lawful occaſion which might lead her to effect it with a good Conſcience, ſhe reſolved to compaſſe it by Treaſon and Surpriſe. The wrath indeed of a Woman is a dangerous Wrath: All that ſhe hath of ſweet is imbittered and turns into Gall when ſhe is netled: and in deſpite of her Natural Conſtitution poiſon iſſues forth of her Eyes, and the teeth of Serpents enter into her mouth. But though ſhe be every way to be feared; yet ſhe ought chiefly to be miſtruſted when her fire is raked up: when her teeth are hidden: and when her Gall and Poiſon are covered with a ſeeming ſweetneſſe. And we may take alſo in this ſence the ſaying of holy Scripture, which advices us to avoid the fury of an irritated Dove.

Theſe Aſhes of a plaiſtred Reconciliation, and this feigned meekneſſe of a Dove, had like to have ruined *Gonzales*. He would have preſerved himſelf from an open Fire: and would have defended himſelf againſt an Eagle which ſhould have aſſaulted him by Force. *Theracia* counterfeits her ſelf tractable and inclined to Peace; makes an offer of Reconciliation: And to eſtabliſh a ſolid and laſting Peace between *Navarre* and *Caſtile*, ſhe propoſes a Marriage between her Siſter *Sanchia* and *Gonzales*. Surely the Bait was too tempting, and too ſubtilly prepared, and with too much dexterity to catch nothing. *Gonzales* who was generous and no Enemie to Peace, gave ear to this Propoſition; receives from the Queen of *Leon* (deputed for the ſolemnization of the Contract) the Promiſe of abſent *Sanchia*, and returned her his. When all things were agreed, he undertakes a journey to *Navarre*, with no other Attendance then his own Family: Neither did he think to go to a Siege or Battel: he believed that his Voyage was to a Treaty of Marriage: and a Marriage is not treated of with Armies and Engins of War: No man eſpouſeth a beating Drum or flying Colours.

As ſoon as he arrived in *Navarre*, King *Garcius* a Complice in the Treaſon of his Siſter *Theracia*, received him with outrages and reproaches: and without giving him time to recollect himſelf commits him to Priſon, and cauſeth him to be loaden with Chains more harſh and ponderous, then thoſe which he came to ſeek. *Sanchia* advertiſed of ſo foul a Treaſon, to which ſhe had contributed innocently, and with no ill intent, thought her ſelf obliged, for the Juſtification of her promiſe, and for the Honour of her Houſe, to aſſiſt a Prince who was taken in her Name, and by her promiſe. She found out a means to ſee him in Priſon, and this ſight mollified her Heart, and laid it open to Paſſion, which never before found any acceſſe unto it. Pitty which is

not

not baſhfull and ſuſpected by no man, entred firſt boldly, and without reſiſtance: Love ſtole in fearfully after her, and was there received upon the ingagements made by *Gonzales*, and upon the faith which had been given him. *Sanchia* was already ſufficiently tied by the promiſe delegated to the King of *Navarre* her brother, and to her ſiſter the Queen of *Leon*: But ſhe found her ſelf there much faſter tied by the chains of *Gonzales*: She renewed to him the promiſe ſhe had ſent him by the miniſters of her brothers treachery: And having given neceſſary orders for his liberty, ſhe took him out of priſon, and fled away with him to *Caſtile*, where ſhe was married to him in great pomp, and with the general applauſe of the people.

I confeſſe that there was much of boldneſſe in this action; and I would not pardon it in a Maid, who had followed a wandring fire, and played the part of a *Careclea*, or a *Lucippa*. But if we conſider that *Sanchia* was no longer at her own diſpoſe, nor at her brothers: that ſhe was promiſed and betrothed to *Gonzales*: that ſhe had given her faith out of obedience: And that ſhe owed more to her betrothed faith, then to the treachery of her Houſe; her boldneſſe will be no reproach to her memory: And men will rather give her an honourable ranke amongſt the *Heroeſſes*, then joyn her with the wandring women of *Romances*. Nevertheleſſe the King her brother did not take it in that ſenſe. As ſoon as he was advertiſed of his priſoners and ſiſters flight; he preſently raiſed a powerfull Army and fell into *Caſtile*: But he fell in under ſo ill a Planet, that he was defeated in the firſt Battell; and by the ſport of Fortune, which mingles at her pleaſure, chains and Crowns, and placeth them ſometimes upon one Head, and ſometimes upon an other; or to ſpeak more Chriſtianly, by a juſt diſpoſure of Divine Providence, which would puniſh Injuſtice and Treachery, the King of *Navarre* in his turne remained priſoner to his Fugitive, and was loaden with the ſame Chains he had brought for him.

After ſome moneths of impriſonment, *Gonzales* moved by the perſwaſions of his Wife, ſet him at liberty, and ſent him back with honour to his Kingdom: Theſe benefits ought to be ranked amongſt thoſe Coals, which according to the ſaying of the Wiſeman, give new heat to congealed Charity, and reenkindle extinguiſhed affection: But they ſtirred up hatred, and inkindled a new warre which would have cauſed great flames and ruines, if the wiſe and couragious *Sanchia*, before one drop of blood was ſpilt, had not mediated between her Husband and Brother, and quenched with her tears the fire which had taken on all ſides. Theſe tears which had vertue enough to extinguiſh a warre already flaming, and to pacifie two Kingdoms in Arms, had not enough to ſweeten the Animoſity of a Woman. The Queen of *Leon* reſerved her paſſion in all the Treaties which were held: And in all the Articles which were propoſed to her, whatſoever her lips and tongue did ſwear, and whatſoever her hand did ſigne, ſhe ſtill ſware in her mind, and ſigned in her heart the death of *Gonzales*.

This

The obſtinate Princeſs not content with having laboured unprofitably and at a great expence to diſhonour the Name of the King her Brother; with having perverted her Faith and falſified her promiſe; took away alſo the Honour and Reputation of the King her Husband: And perſwaded him to make of his Word and Faith a ſecond ſnare for *Gonzales*. The Faith of Kings is ſacred; Their Promiſe is holy; And it is a prophanation, and a kinde of Sacriledge to convert them into Deceits and Treaſons; and to make them ſerve for Baits to Circumventions. This Prince nevertheleſs ſeduced by his Wife, conſented to the Prophanation of his Word and Faith. He convened the States of his Kingdom, and ſent thither the Earl of *Caſtile*. The Earl had ſight good enough to diſcern afar off the ſnare which was laid for him: but he had too good a Heart, and too confident a Soul to avoid a ſnare from which he knew not well how to flie, but by flying from his Duty, and turning his back to his Reputation. He ſtuck faſt then to his Reputation and Duty; and committed his Life and Liberty to Fortune. Fortune nevertheleſs which is ſaid to be favourable to bold Actions, gave him no better entertainment at *Leon*, then he had received at *Navarre*. He found there a ſecond Priſon, and as ſtrong and heavy chains as the former: And found no *Sanchia* in that place, who might break theſe chains and open the Priſon for him. But Love which was more juſt then Fortune, and works far other Miracles, did not long retard the bringing thither his Deliverers: And if ſhe had been Couragious and Faithful during the time of Contract, ſhe ſhewed her ſelf yet more Couragious and Faithful in the ſtate of Marriage.

Aſſoon as ſhe had notice of her Husbands Captivity, her firſt thought was to march in the head of twenty thouſand men, to deſtroy his Priſon with Fire and Sword, and to bring him back to *Caſtile* through the Ruines, and Light of a flaming Province. To this firſt thought which aroſe from her Courage, another ſucceeded, wherein there was more of Prudence, and more of Safety for her Husband. She fixed upon that, though the danger thereof was more evident for her ſelf: And ſhe reſolved to oppoſe to a foul and treacherous fraud, an innocent and purely charitable deceit. She choſe amongſt the moſt Faithful ſervants of the Earl her Husband, all thoſe who had moſt courage and ſtrength, and commanded them to follow her without noiſe, and with Arms of more effect then ſhew. This done, ſhe began her journey in the habit and Marks of a Pilgrime: paſſeth every where for a Woman of quality, who went to perform her Vow made to S. *James*. And being arrived in *Leon* with two Knights, ſhe ſo craftily and dexterouſly aſſaulted the Gates of the Priſon, as at length they were opened to her, and obtained leave to ſee her Husband.

The apparition of an Angel invironed with fire and covered over with light, could ſcarce have more dazled *Gonzales*, then the arrival of diſguiſed *Sanchia* had done. After the firſt Embraces, and the Tears that were mixt with them, which ſupplyed the place of Words, ſhe acquainted

acquainted him in few words with the occaſion of her coming: And conjured him to take the garment and liberty ſhe had brought him, and to leave her in exchange his Chains and Apparel; nay his puniſhment and Death, if it were decreed he ſhould die. This exchange being made, he went out of Priſon with the Garment and Heart of *Sanchia*; And found the two Knights at the Gate, who brought him to the place where his ſervants waited for him. The next day the light diſcovered that charitable Fraud which the night had concealed. The King of *Leon* on the ſudden expreſſed an Anger, which ſeemed never to be allayed without effuſion of Blood. But reaſon returning by degrees, admiration ſucceeded his wrath: He highly praiſed a deceipt ſo well meant, and of ſo great example. And having magnificently treated his Siſter, he ſent her back to her husband with ceremonie and pomp: and this Pomp ſerved as a Triumph to Conjugal Love and the Fidelity of Women.



ARTEMISE *aprez auoir épuiſé la Nature et laſſé les Arts, pour eterniſer ſon deuil et la memo*
de Mauſole, auale ſes cendres et luy fait vn ſecond Monument de ſon corps. *Strabo lib. 14.*

Vignon inuent. *Moriette excud. cum priuil. Regis*

Artemiſia.

THERE is nothing here but exceeds the meaſure of mean Spirits: Nothing but tranſcends the Capacity of ſhallow Heads. The Mauſolæum which you behold, is one of the VVorlds great Miracles. *Artemiſia* who cauſed it to be built, is another far greater Miracle, though not ſo vaſt, nor wearieth ſo much the ſight. But both have wherewith to fill with her Renown, as well the preſent as future Times: VVherewith to furniſh matter for new Fables; And to ſerve in Hiſtory for a ſpectacle of magnificence, and prodigie to all Nations and Ages.

They are no common Architects which direct this ſumptuous and ſtately ſtructure. Love is the undertaker and hath traced out the deſigne: Magnificence preſides in the Execution; and all the Arts gathered together work there under her Command, and by her Orders. Surely it were needful to have a very vaſt apprehenſion, and Eyes capable of great objects to contemplate at once theſe pendant Quarries wrought into Pillars: And to behold at one View a whole Mountain of Jaſper erected into an Obelisk. *Aſia* and *Africa* muſt be thereby exhauſted and impoveriſhed: I do beleeve that at preſent there are left neither Marble in their Boſoms, nor pretious Metals in their Veins. And you there behold in Frizes, Chapters, and Balliſters, all that the ſun was able to produce rich and reſplendent in many Ages. Not only all the Treaſures of the Earth have been exhauſted to ſerve for this Enter-

prize, but whole Colonies of workmen have been consumed therein; And all those rich carved Pieces, whereof your eyes partake in an instant and without trouble, are the Invention and labour of the ablest heads and the most skilfull hands of *Greece.*

Leocarez who was the Authour and Father of the most exquisite Gods, and of the most eminent Artists of these dayes, imployed all his skill in that Statue which he made of one single Agate. It hath no other colours then what the Stone brought with it from the Quarry. And nevertheless by a concurrence, which exceeded the expectation of the VVorkman, Nature so well mingled them, and with so much equality and proportion, that a Picture, were it drawn by the hand of *Apelles* himself, could not better resemble *Mausolus*. Three Lamps framed of three large Rubies make a precious Fire, fed with Balm under this Figure. There is a fourth, which is composed of a more noble matter, which sends forth a cleerer and more resplendent flame, though it be invisible. It is the heart itself of *Artemisia*, which burns alwayes equally and with the same fire, and consumes before her Husbands Ghost still present to her eyes.

I observe that you have a long time fixed your sight particularly upon the face of this Colossus, and upon the strange Characters it bears. The Characters are *Egyptian* and Sacred. The Subject is the Elogy of *Mausolus*, expressed in figured and mysticall termes. The mourning of his VVidow, and sorrows of his People are not there forgotten: But all this, as you may see, is there onely in Epitome, and in a cold and liveless stile. The most Magnificent, even the most eloquent and faithfull Epitaph of *Mausolus* is in the heart of *Artemisia*. Love and Death have grav'd it with their Pencils. There is not a word in it which hath not both life and heat, which doth not love and sigh, which doth not resent and is not resented. Is it not that which the Architect meant to expresse by this Love and Death, which he hath couched at the Foot of the Obelisk? VVould you not say that these Characters were but newly ingraven, and that they made all Passengers who shall read them

to

to accompany with their ſighs and Tears, the Sighs of the Arts, and the Tears of the Muſes; the ſadneſſe of the Metals, and the mourning of the Marbles.

As for thoſe two other Loves which cloſe up the Ballifters, they are numbred among thoſe which have contributed their Cares and Labours to this vaſt Work. They hold alſo the Square and Compaſs in their Hands: And ſeem thereby willing to give Teſtimonie againſt the Errours of the ignorant, who perſwade themſelves that Love can act nothing which is not tumultuous and irregular; And that there is nothing but confuſion and diſorder in all its productions. Love nevertheleſs (whatſoever theſe ignorant perſons may ſay of it) is the ſuperintent of Harmonies and Accords; and the firſt inventer of Squares and Meaſures: And I do not doubt, but if ſome one of thoſe people came hither, he would preſently avow that Love is more regular and better proportioned in this vaſt building, then Philoſophie ever was in the Tub of the Cynick. Surely alſo it is wonderful to behold, ſuch regular Enormities, and ſuch adjuſted proportions amidſt ſo great exceſſe. But nothing yet there appears ſave the firſt draughts of this proportion and evenneſſe: And one muſt expect the laſt form of the whole Bodie to judge of the correſpondencie between theſe enormous and monſtruous parts, which are the Temerities of Art, the Exaggerations of Marble and Jaſper; And if I may ſay ſo, the Hyperboles and Amplifications of Architecture.

VVe are not the only perſons in whom ſo ſumptuous and magnificent a mourning begets aſtoniſhment. Thoſe that you ſee at the Foot of the ſteps, though they belong to the Court of *Artemiſia*, and are accuſtomed to the Majeſtie of her Deſigne, and have their Mindes and Eyes as full of it as ours. Some expreſſe their aſtoniſhment by their Geſture, and ſeem to ſay that this Monument will one day draw all *Europe* to *Aſia*, and be an Heroick Temple, where Magnificence and mourning, Love and Death, *Artemiſia* and *Mauſolus* will be honoured together, and receive from Poſterity an equal worſhip, and like Oblations. The reſt further advanced obſerve her action, and accompany it with their reſpect and ſilence.

The

The affliction of her Minde ſeems to have paſſed even into her Garment, which is black and without ornament. Her ſadneſſe nevertheleſs is Majeſtical and becoming: And upon her face, ſtill pale by the Death of her Husband, there appears a kinde of pleaſing languiſhment, which demands compaſsion and would beget Love, if it were in a ſubject either leſſe elevated, or leſſe auſtere. Two Turtle Doves which ſhe her ſelf newly ſacrificed to the Spirit of *Mauſolus* burn before her, with her Hair upon an Altar of Porphirie: And mean while the fire which ſeized on her Heart by degrees conſumes the tyes of her Soul, and prepares it to go joyn it ſelf with the other Heart which expects it. The aſhes of *Mauſolus*, which ſhe hitherto ſo charily preſerved, are moiſtned with her Tears in the Cup you ſee in her hand. She takes it up to drink them: And her moiſt and ſparkling Eyes which partake ſomething of the Sun and Rain ſeem to ſay to thoſe that underſtand them, that ſhe never took any thing more ſweet and pleaſing to her taſt: That the richeſt works of Art and Nature could not worthily enough conſerve ſo pretious a Pledge: That theſe dear Aſhes are due unto the fire of her Heart, and that nothing but *Artemiſia* alone could make a fit ſepulchre for *Mauſolus*.

SONNET.

ARTEMISIA ſpeaks.

BEhold this Sepulchers proud ſtructure, where
Glory *and* Grief *do equally appear:*
Where Aſia (*rais'd into one Monument*)
Tyr'd all the Arts, *and* Natures *skill outwent.*

Love *with his ſhafts hath wrought the Sculpture fair,*
Love *did the Cyment with his Fires prepare,*
And makes, in ſpite of Death, *my Lover have*
An endleſs life in this ſtupendious Grave.

But

But tell me Love, *what* Glory *do I gain*
By theſe my ſumptuous Labours, if I daign
Marbles to be the Rivals of my Fame,
And ſhare with them my Souls reſplendent Flame?

Now if the gentle Shade, *with wandring Feet,*
Among the Dead do ſtray, it will be meet
That of its Flame my Soul *the Fuel be,*
And that his Aſhes *live intomb'd in* Me.

ELOGIE OF *ARTEMISIA.*

IT is nothing ſtrange that *Artemiſia* ſpeaks in this Picture: She hath lived above three thouſand yeers in the Memorie of Man. Her Fortune and Dignity nevertheleſs hath not preſerved it for her. Whatſoever hath been ſaid of Gold, it doth not exempt thoſe from corruption who wear it in their Crowns: and the Names of Kings and Queens ought not to be more priviledged then their Perſons, which die upon Thrones. Vertue hath made *Artemiſia* live to this day, and would have her remain to her Sex, an everlaſting Example of a peaceable Magnanimity; and of a Widowhood Couragious without Deſpair, and afflicted without Dejection. The one Moity of her dyed with *Mauſolus*, and ſhe burned with him that part of her Heart in which Joy reſided: But ſhe reſerved the other in which was Fortitude and Courage. And if ſince the fatal Moment which had thus divided her, ſhe was never ſeen to delight in any thing, yet no man ever obſerved the the leaſt weakneſſe in her. Her modeſt and ſtrict mourning, and her well becoming and Majeſtical reſervedneſſe ſuted with a perfect Widow: But her bold and Couragious activity in War her dexterous and free Conduct in managing affairs; and her conſtancie in rejecting all ſorts of ſecond affections, was like a Woman, who acted ſtill with the Heart and Spirit of her Husband; and who had even eſpouſed his ſhadow. But not being content to have preſerved his Courage in her action, and his image in her Memory, ſhe muſt needs have alſo his Aſhes upon her Heart; And erected his Name and Tomb into a Miracle, by a ſtructure in which all the Arts wearied themſelves, and Nature her ſelf was almoſt exhauſted.

MORAL

MORAL REFLECTION.

ARTEMISIA though a Heathen and a Barbarian is to young Widows a Governeſſe full of Authority and of great Example. She teacheth them that the moſt invincible and ſtrongeſt Widowhood is not that which ſends forth the loudeſt cryes, and which ſeeks to expreſs it ſelf by Poiſons and Precipices: That it is Modeſty and Fidelity which make chaſt Matrons, and not Hairs pulld up by the root, and torn Cheeks; That a ſober and laſting Mourning is more decent and exemplar, then an unequal affliction which tears it ſelf to day and paints it ſelf to morrow, which is furious on the day of a Husbands Buriall; and will endure no Diſcourſe but of Poiſon and Ropes, and two Dayes after will have their Haire curled, their faces painted and ſpotted. And that a Heathen woman having in one Monument placed all the wealth of a whole Kingdom, to raiſe unto the Name of her Husband an imaginary and fantaſticall Eternity. It is a very great ſhame that Chriſtian women ſhould not diſtribute even for the ſalvation of their Husbands, and the Comfort of their own Souls the Remainder of what they ſpend upon Play, Vanity, and Exceſs. And becauſe this Truth is important and of great uſe, I conceived, that it would be very beneficial to give it a more ſolid foundation; and to make a Diſcourſe of it apart; where it ſhall have all the proofs and all the light whereof it is capable.

MORAL QUESTION.

In what manner a Gallant Woman ſhould mourn, and what ought to be the duties of her Widowhood.

THoſe Women are very ill inſtructed in the Morality of their Sex, who reduce into Shagrin and ſadneſſe all the Duties and Vertues of a prudent Widow. A ſerious and conſtant Love doth not wholly pour it ſelf forth into tears; And all the decency of exemplar Fidelity conſiſts not in a black cypreſs Veil or Gown: It is not expreſſed by ſhadowed lights, and weeping Tapers; And it is not diſcovered by ſtudied looks, and by fourty hours of artificiall darkneſs. Philoſophy, I ſay even Chriſtian philoſophy, forbids not tears in like occaſions; It is impoſſible that blood ſhould not flow from hearts which are divided, and from ſouls which are ſevered by force. And ſince man, as the Scripture tells us, is the head of the woman, the wonder would be no leſſe, if a Wife ſhould loſe her Husband without weeping, then if a body ſhould not bleed when the head is cut off: But ſhe ought not alſo to perſwade her ſelf that her wound muſt run everlaſtingly; And that

that it concerns her honour to have alwayes tears in her eyes, and complaints in her mouth. Sadneſs, Mourning, Solitude, relate indeed to her duty, but make not the moſt important, and indiſpenſable part thereof: And yet by a publique Errour, which time and cuſtome have authorized, this leſſe important part is ſuperſtitiouſly obſerved. Women are not content with a regular and diſcreet ſadneſs, they put on an extravagant and fantaſticall kind of ſorrow; And Opinion beginning where Nature ends, they ſigh for faſhions ſake, and weep artificially, after the true mourning hath conſumed the reall ſighes, and when tears in good earneſt are exhauſted.

A Prudent and Couragious Widow will give no way to fancy, or opinion, and will ſubmit all that ſhe can reaſonably and with decency, to lawfull Cuſtomes, and to inſtructed and cultivated Nature. But having once ſatisfied theſe duties of tenderneſſe which proceed more from the ſuperficies then the bottome of the heart, ſhe will reſerve her ſelf for more ſolid and ſerious duties of greater force and uſe, wherein her affection and fidelity may act more profitably, and be produced with more honour and reputation. The weak widows who raiſe up a heavie and ſlothfull ſadneſs to a degree of Vertue; and the wilfull who glory in an incurable grief, will oppoſe to theſe duties the example of the widow Palme, I mean of that Palme from which the Male is taken away: She is never cured, as they ſay, of her drineſs, which is her affliction; and what care ſoever is taken to reeſtabliſh her, ſhe dies at length languiſhing, and of I know not what ſecret diſeaſe, which reſembles our Melancholy.

However it fares with the widowhood of the Palme, which is but a Metaphoricall and figurative widowhood, as her love is but ſymbolicall and allegoricall: If it be lawfull to make compariſons, and render figure for figure, I will ſay that a prudent widow ought to leave unto weak ſouls examples of weakneſs, which reſides in the loweſt ſtory of ſouls; and to ſeek out in the Region of light and pure ſpirits, patterns of a generous mourning, and of an active and well governed affliction: She will performe during a widowhood of many yeers, what the Moon doth during a widowhood of few hours: An obſcurity is ſeen upon the face of the Eclipſed Moon; And this obſcurity is, to ſpeak properly, but the ſadneſs and mourning of her widowhood, occaſioned by the interpoſition of the Earth between her and the Sunne. But this ſadneſs which deprives her of colour, takes not away her force. It makes her not deſcend from her Elevation, nor diverts her courſe: Though ſhe appears black to us, yet ſhe forbears not to keep her Station, and to move regularly and in order: And her mourning doth not hinder her from following the conduct of her Intelligence. The affliction of the ſage Widow ought to be juſt and regular, like that of the Moon. Her mourning ought not to deject her heart, nor diſcompoſe her carriage. It ought not to obſcure the light of her ſoul, nor retard the activity ſhe owes either her Houſe, or the Republique, to which ſhe is after the death of her Husband, what the Moon is to the World in the abſence of the

Sunne. Her affliction is not exempted from theſe duties, and her Sex gives her no diſpenſation for them. The Widow and afflicted Turtle doth not abandon the care of her neaſt, and the feeding of her little ones. And the Mother Eagle when the Male is taken from her doth not forbear to prey and make warre upon Serpents. There are examplesenough of this Active and Couragious Widowhood, of this reaſonable and well ordered ſorrow, of this diſcreet and magnanimous mourning. This which I am going about to propoſe, is Illuſtrious and full of Reputation: and the ſight of it ought to be ſo much the more delightfull, in reſpect a Copy of it is now drawn, which poſterity will eſteem no leſſe then its Originall.

EXAMPLE.

Blanch of *Caſtile*, Queen Regent of *France*.

Spain boaſts to have produced *Artemiſias* as well as antient *Lidea*; And ſhe boaſts not of them without reaſon. The chiefeſt point is, that ſhe hath produced them as Quarries of ſtone produce fair Statues. Their matter was indeed of *Spain*, but the lineaments and beauty of their Figure they owe to *France*. *Blanch* the Mother of *St. Lewis* was one of theſe *Artemiſia's* born in *Spain*, and formed in *France*. Her Race was one of the moſt Illuſtrious and Remarkable in that Countrey. The Mines of Gold, and the Veins which bear the moſt Precious ſtones, were not ſo rich nor famous. And we may ſay that her Heroick life, and great actions were to the greatneſs of her birth, what a rare Figure is to rare Matter.

She was the moſt reſpected and renowned of four Crowned Widows, who in their time were the honour of their Condition, Sex, and Age. The firſt was *Margarite* of *France*, ſiſter to *Philip* the *Auguſt*, who had the Courage to undertake a Warre againſt Infidels, and to go ſeek out in the Holy-Land, honourable and renowned Dangers and Crowns, Bleſſed by God and Men. No leſſe Courage was requiſite for Queen *Blanch*, to conſent to the Expedition of her Son *Lewis* againſt the Turk, and his enterprizes beyond the Seas, then was neceſſary for *Margarite* to begin a holy Warre, and to ingage her ſelf by an expreſſe Vow, in dangers of the Sea and Warre. And whatſoever the moſt Malignant interpreters of the beſt actions may ſay of it, who avouch in deſpite of Hiſtory, that *Blanch* perſwaded St. *Lewis* to take a Journey into *Syria*, that ſhe might Reigne a ſecond time, by a ſecond Regency. It is certain that this Croſiad, or holy Warre, was the heavieſt croſs of her life, the puniſhment of her heart, and the torment of her ſoul; the death of her pleaſures and joys: And the Couragious Queen ſince the very moment her Son left her, did nothing but ſuffer in minde, and fight in imagination. Nothing but dangers, and objects of fear were preſented before her

her Eyes ; And in the *Louuer* it ſelf ſhe was continually toſſed by Tempeſts, and thought her ſelf in danger of ſuffering ſhipwrack with her Son ; every day ſhe was a Priſoner, and ſick with him, and every night ſhe died by the Hand of ſome *Arſacide* or *Sarazin* whom her apprehenſions and dreams repreſented to her: The ſecond illuſtrious Widow of her time, was *Hedviga* Dutcheſs of *Silecia*. The Church, to which appertains the Crowning of Vertues, rendred Honour to her long and difficult Repoſe, to her painful and laborious Solitude: And judged her worthy to be Canonized, after a Widowhood of thirty years ſpent in a Monaſtery. The Vertue of *Blanch* had need of no leſſe Conſtancie at Court. Her Widowhood was no leſſe laborious, her Devotion no leſſe fervent, nor leſs exerciſed or profitable in that place, and ſhe required no leſſe Courage againſt the pleaſures of the Palace and the Pride of Authority, then was neceſſary for *Hedviga* amidſt the Auſterities and Humiliations of a Religious Life. *Elizabeth* of *Hungary* was the third Widow, who honoured this Age, ſo fruitful in Soveraign Examples, and Crowned Vertues. Her Charity and Works of Mercie retain ſtill a good odour in the Church, and ediſie the faithful. It is reported that the Emperor *Frederick* the ſecond, who was preſent at the opening of her Tomb, made an offering to her of three Crowns of Gold: And by this Ceremonie crowned in one ſingle Perſon, a holy Virgin, a holy Wife, and a holy Widow. The Charity of Queen *Blanch* was practiſed in a higher degree then that of *Elizabeth*. Her works of Mercie were more univerſal, more neceſſary, of greater uſe and better Example. The poor were not only entertained and the ſick comforted by her good deeds; but Nations were conſerved thereby, and Provinces ſetled in Peace, Wars extinguiſhed, Troubles pacified, good Laws eſtabliſhed, publick abuſes reformed, Hereſies either humbled or aboliſhed, and a whole kingdom preſerved in peace, and quietly governed, and with Juſtice. Theſe Royal Charities and Mercies of State, are of a quite other Rank then the particular ones which are practiſed in Hoſpitals. And the Crown of a Holy Queen which *Blanch* hath merited thereby, may equal thoſe of a holy Wife, of a holy Widow, and of a holy Nun, which ſhe purchaſed by her other Vertues.

But I look upon her here as a Widow: and without doing injury to the memory of three others, who were not ſet forth with ſo much advantage, and who left leſſe light behinde them; We may well place her upon the Stage, and propoſe her for the pattern of a modeſt and conſtant, active and victorious Widow. Her heart by the Death of the King her Husband ſuffered all that a Heart violently torn from another, and divided between Grief and Love, could endure. But Reaſon and Piety prevailed over Grief and Love; and ſo well joyned the pieces of this Heart, that a ſcarre onely remained without weakneſſe or undecencie.

After this ſecret and domeſtick Combat fought againſt two predo-

minant paſſions, and authorized by Nature; ſhe began by the Cares and Duties of a Mother, which was to her more intimate, and of a longer ſtanding then a Regent: and applyed her firſt thoughts to the education of her Son. Having a deſigne to make him a Holy, Wiſe, and Victorious King, ſhe placed about him able Religious men, and of good Life, who ſeaſoned in him the firſt principles of Piety; Men of buſineſſe and experience who read him leſſons of State-affairs, and taught him Policie ſutable to the time and practiſe; Captains and Knights of Reputation, who inſtructed him in the Science of War, and rendred him one of the moſt Gallant men at Arms in the whole Kingdom. Paſſing from thence to the Functions of her Regencie, ſhe began with ſetling Religion, which ought to be the principle Pillar of a State. And becauſe ſhe was not ignorant that the leaſt Diviſions in this Pillar might procure the general deſtruction of the whole building; and that Conſpiracies and Revolts are the ordinary Attendants of Schiſms and Hereſies, ſhe vigorouſly endeavoured the reduction of the *Albigenſes*. Her pains therein found ſo happy ſucceſs, as ſhe diſſipated the Remnants of this unhappy Sect: And *Raymond* Earl of *Tholouſe* forced by her Arms, ſubmitted to the Authority of the Church; expiated the Apoſtacie of his Houſe, and the Rebellion of his Progenitors; made publick ſatisfaction, and in his ſhirt, to that Religion which he had ſo often violated.

Theſe happy ſucceſſes of a moſt happy Regency did not hinder the Commotions of ſome diſguſted Princes from ſhaking the veſſel, and indangering it in the midſt of a Calm. They did not hate the Princeſs who governed; ſhe was too amiable, and ruled with too much Prudence and Grace: But it vexed them to ſee the Stern in her hands; and they were willing to take it from her, with a purpoſe to break it, and to divide it amongſt themſelves. Noiſe and Tumult did not aſtoniſh the Regent nor put her in diſorder: ſhe dexterouſly managed the moſt tractable, and brought them back by little and little to their duty; ſhe ſhewed her Sword lifted up to the moſt perverſe and untractable perſons. And by her Prudence, no leſſe then by her Courage, their raiſed Troops, and plotted Enterpriſes were reduced to Deputies, and a Conference. Force having proved ſo unſucceſsful to them, they reſolved to practiſe Treaſon, and undertook to carry away the King as he was going to the appointed Aſſembly at *Vandome*. But it is a dangerous thing to undertake to ſteal away a young Eagle from under the Wings of his Mother, and to carry away by force a young Whelp from a Lioneſſe. *Blanch* being advertiſed of their Conſpiracie ſaved the King in the Caſtle of *Mount-le-Hery*: and from thence brought him back to *Paris* with a ſtrong Convoy, and even the ſight of the Conſpirators, to whom there remained only ſhame and deſpite, which are the firſt puniſhments of diſcovered Treaſons.

After theſe appeaſed Troubles the Duke of *Brittany* on the one ſide, and the Earl of *Champain* on the other, raiſed with new Charges a new party.

party. *Blanch* went out the firſt in the moſt rigid ſeaſon of the Year. The heat of her Courage was ſo great in this War, and her March ſo ſpeedy and vigorous, that not being to be ſtayed either by Ice which ſtopped the moſt rapid Rivers, nor by the Heavens which poured down Snow, ſhe returned in few Moneths victorious over Winter, Nature, and Rebellion. The Earl of *Champain* was defeated with leſs Noiſe, and with gentler Arms. The King being already ſet forth to chaſtiſe him, the Regent got before him, and went to try whether perſwaſions might prevail without Force. But he yielded neither to perſwaſions nor Force. They were the Graces which vanquiſhed him; The face of *Blanch* left nothing to be acted by Reaſon or Arms; It gained the Victory without Combat; It concluded the Treaty without conteſtation or Articles; And the Earl who was come forth a Rebel to the Son, returned back a Slave to the Mother, and a ſworn Servant to them both.

All the whole Regency of *Blanch* was thus powerful. And in the Field as well as in the Cloſet, in Military no leſſe then Civil Enterprizes, ſhe ſhewed that her Heart and Head were equally capable of the two parts of Regality: That her Hands were as fit for the Scepter as for the Sword; and that ſhe knew how to govern as efficaciouſly, as handſomly to overcome. This ſo lively and beneficial light did not eſcape the being aſſaulted with very foul ſlanders, which fell upon that which ought to be moſt reſpected and inviolable in a Woman. But the vapours which ariſe from the Earth do not darken the Sun, nor hinder it from doing good to the World; and theſe Obloquies took not away one ſingle Ray from the Vertue of *Blanch*, nor hindred her from ſhining and finiſhing her Courſe peaceably and with Honour. In fine, to equal alſo in auſterity and ſubmiſſion, ſuch as ſhe had excelled by action and in the Government of affairs, ſhe imbraced like them the profeſſion of a regular life. Thereby ſhe acquired out of the World the Regality of the poor and humble, the Soveraignty of Spirit and interiour Unction. She finiſhed what was wanting to a Queen by adding to that Dignity the Title of Religious. And the Veil which ſhe took was to her a ſecond Crown, which gave a ſecond Luſtre and ſet a new value upon the firſt.



MONIME Femme de Mithridate, se deliure de la tyrannie de la Fortune; et satisfait par vne mort courageuse au desespoir et à la ialousie de son Mary. Plutar. in Luculllo.

Vignon inuent.

Mariette excud. cum priuil. Reg

Monima.

YOU have heard of the Rout of *Mithridates*, and of the laſt part his treacherous Fortune plaid him. This extravagant, after many phantaſtical prancks, and dayly diſorders at laſt entertained new Loves, leaving him, to bequeath her ſelf to the *Romans*. She carryed away at her going off, all the favours ſhe had given him: ſhe reſumed all her Crowns and Scepters: And of ſo many Marks of Love, of ſo many ſtately Pledges, and glorious Enſignes, ſhe left him onely an impoiſoned Ring, to the end his Deſpair might poſſeſſe at leaſt ſomething that was rich; and that a Diamond might procure him a more honourable and glorious Death, then a halter could do.

This pernicious Example ſpread it ſelf thorowout all *Aſia*; and the Infidelity of Fortune was followed with the Revolt of the People. But that which will move Pittie even in Treacherous *Aſia*, and would do the like in Fortune if ſhe had any ſenſible part; that which will be lamented by deſerting and Rebellious People, is that *Mithridates* as jealous of his VVife, as deſpairing of his Affairs, reſolved to depart out of the VVorld, to remain no longer in the power of Fortune; and to take a Courſe that his VVife might firſt go out of it, not to leave her behinde in the Hands of his Enemies. This Barbarous Reſolution accompanied with a far more Barbarous Command hapned to be brought to the Queen, by an Eunuch

of

of her Chamber. The Meſſage was delivered ſolemly and with Ceremonie, with mournful looks, and a Pomp which reſembled ſome great Funeral. *Monima* on the contrary received it with her Feaſtival Countenance, and a Face full of Joy. She likewiſe adorned her ſelf, and put on all her Jewels to perform it with the greateſt ſhew and Luſtre. As if ſhe had taken this Meſſage for a Defiance of Fortune and *Mithridates*, ſhe reſolved to brave them both, and inform the World, that ſhe had rather be with Death, then alive with Jealous *Mithridates*, or deceitful Fortune.

Being informed that her Husband carried in an eaſie and woundleſſe Death an impoiſoned Ring; ſhe believed that her Diadem might well be as compaſsionate to her, and render her the like office. And that after the having deprived her of Liberty it might deprive her alſo of Life. But the Diadem as you ſee is broken in her hands: You will peradventure believe that Majeſtie oppoſeth it ſelf thereunto, and that it concerned his Honour not to ſuffer an Enſigne of Dignity, and a Sacred, and Regal Ornament to become an Inſtrument of Deſpair, and a Fatal Core. You will perchance believe that the Graces are come to the Aid of an Innocent and ill treated Grace, and have hindred the Pearls which are particularly dedicated to them from being prophaned by her Death, who is the Glory of their Sex, and the Pearl of *Aſia*. Others will believe, and peradventure with more probability, that the Diadem had much of the malice and Spirit of Fortune which wrought it; And that it being made to deprive *Monima* of Liberty, it ought rather to break then to beſtow it on her. However it were, the Wiſe and Couragious Queen looks upon the pieces of it with a Countenance where there is leſſe of Deſpair then Contempt, and more of a Philoſopher then a Woman. This haughty and becoming Action, mixed with fierceneſſe and modeſty, hath ſomething I know not what which explains it ſelf more efficaciouſly then Clamours and Reproaches: And a furious Woman, who ſhould exclaim with open mouth againſt Fortune, could not do her more Deſpite, nor ſo highly reproach her Impotencie.

Surely

Surely alſo the VVoman that you ſee is not a painted Idol, a dainty and voluptuous *Barbarian*, an *Aſian* fit onely for the Bed and Table. She is a Couragious and knowing Beauty, a ſevere and Stoical Beauty; A Beauty which lead Philoſophie into a *Seraglio*; which reformed the Riot and Delights of a debauched Court, which preſerved amongſt the VVomen and Eunuchs of *Aſia*, the Conſtancie and Auſteritie of the Sages of *Greece*: Notwithſtanding all this, ſhe is commanded to die: In vain do the Vertues and Graces intercede for her; In vain do they appeal from her Husbands barbarous VVill; They will not procure it to be cancelled whatſoever they alledg to the contrary: And you ſee already the poor Queen laid on her Bed, and ready to receive the ſtroke which was to execute it.

But conſider here on the one ſide the trouble of a brutiſh and diſcompoſed Soul: And on the other ſide the calme and ſerenity of a wiſe and well inſtructed Spirit. The Eunuch is affrighted with the cruel Obedience which he is going to render unto his Maſter. Of his two hands the guilty one which was to give this unhappy Blow, proves weak and feeble, ſcarce able to bear up the Sword. The other, more innocent is lifted up as if it ſtood upon its Guard either againſt ſome Fantome which threatned it, or againſt the Lightning which iſſues forth of *Monima's* Eyes, and which fills the Chamber with a ſudden and new Light. It would be hard to judge whether it be out of Fear or Reſpect, that he turns away his Head; whether he be affrighted with the Jealouſie of his Maſter, or dazled with the Majeſtie of his Miſtreſſe; whether he apprehends the being unfaithfull to the one, or impious and Sacrilegious to the other. *Monima* nevertheleſs confirms him, and preſents to him her naked Throat. To behold the Serenitie of her Countenance, and the ſweetneſſe of her Eyes, you would take her for a Captive, who flatters her Deliverer, and intreats him ſpeedily to break her Chains. Hence it appeares who would be moſt terrified with the Prick of a Thorn, and who would be leſſe bold in gathering a Roſe.

You are aſtoniſhed to ſee ſo much reſolution joyned with ſo many Graces, and ſo much Conſtancie in a Countrey of Riot, and in an *Aſian* Court. Surely alſo the Graces are ſeldom accompanied with Reſolution. Conſtancie is not the Companion of Riot: And the Vertue of *Monima* is not borne upon this Stately and Sumptuous Bed where you behold her. The Jewels which load as much as they adorn her, neither ſetled her Minde, nor fortified her Courage. Philoſophie hath educated and trained her up with her own Hands; and good Books have formed her. They have been her Inſtructors in her Fathers Houſe: They are her Councellors and Confidents at Court: She hath given them all the Hours which others beſtowe on their Looking Glaſſes and Flatterers: She hath drawn from them that Conſtancie and Vigour of Spirit, which you behold in her; And even at preſent ſhe cauſed them to aſſemble upon this Table, to be ſupported by them in this Combat; and to overcome Fortune and Death by their Aſsiſtance and in their Sight.

But what Diſpoſition ſoever ſhe had to die Couragiouſly and like a Conquereſſe; her Deſpairing VVomen cry out againſt her Courage, and oppoſe her Victory. The boldeſt amongſt them put back the Eunuch with her Hand and Voice: She gives him injurious Language, and yet tenders ſupplications to him. Anger and Pittie ſpeak both at one by her Mouth; and you would ſay, that either willingly or by force ſhe will obtain from him the Death he prepares for her Miſtreſſe. The reſt melt into Tears, and tear their Hair; as if of their torne Hair Ropes were to be made to tye the Hands of *Death*: And as if by their Tears ſhed in ſtreams they were able to Ranſome their Miſtreſſe; They would likewiſe Redeem her with their Blood, if *Death* would be paid with the Exchange: And if they could either deceive or ſatisfie the Jealouſie of *Mithridates*.

They alone were not afflicted at the deplorable end of their Fair and VViſe Miſtreſſe. The Vertues and Graces which alwayes attended her, are yet more afflicted at it then they. VVe might behold from hence theſe Fair afflicted VVomen,

and

and become Spectators of the Modeſtie of their *S*adneſſe, and the Comlineſſe of their Tears, if our Eyes were purer, and more accuſtomed to Spiritual Viſions. Fortune her ſelf, who hath compoſed all this Tragick *S*cene, cannot look upon her without ſome kinde of Regret; and I do not doubt but ſhe would make another Cataſtrophe, and conclude it by a more happy iſſue, if ſhe could make a Reconciliation with Vertue, and be cured of the Jealouſie which he hath of her.

SONNET.

MOnima *here dyes; her Jealous King requires*
Her preſence with him in Hels dark Retires:
Love *tears his wings, enrag'd at that* Decree,
And Nature *curſes ſuch Barbaritie.*

By her ſtand ſighing the Diſchevel'd Graces,
Affrightment pales her waiting Damſels Faces:
Fortune *her own revolt can hardly brook,*
She croſſes and admires her with one look.

Behold the noble Pride that doth poſſeſs
This Gallant Heart, *a Conquerour no leſs*
Of charming Objects, then of ills that have
The moſt of Terrour, and doth Fate out-brave.

The Diadem *which* Fortune *had deſign'd*
Wherewith t'enſlave this Heart, *which nought can binde,*
Is, by it, turn'd into a Cord, to free
It ſelf from Fortunes *loath'd Captivity.*

ELOGIE OF *MONIMA.*

MONIMA in a private condition was born a Princeſſe; and before her bad Fortune had placed a Diademe on her Head, ſhe was crowned by Nature. The title and power of her Regality were ſeated in her Mind, and on her Face. But it was a Regality without fears and jealouſies; A Regality free from conſpiracies and revolts. Though unarmed and tender by her Sex and Complexion; ſhe was yet more immoveable then the walls of *Mileta* beſieged by *Mithridates*, more Couragious then his Troups which beleaguered it: And after the Fortune of her Countrey was overcome, ſhe vanquiſhed the Victorious. *Mileta* was taken by force; *Monima* could not be ſo, either by force or compoſition; And amidſt the ruines of a pillaged City, ſhe remained alone ungarded, and yet impregnable. *Mithridates*, who could not think himſelf Victorious, if he did not poſſeſs her, cauſed her to be aſſaulted by fifteen thouſand Crowns: The like Battery would have defeated four Legions, and made a breach into three of the ſtrongeſt Cittadels in *Aſia*: *Monima* was not ſo much as ſhaken by them; This generous obſtinacie compleated the conqueſt over the Aſſaulter, and perſwaded him, that his Crown was not too large for ſo great a heart, nor too reſplendant for ſo beautifull a Head. He gives over unlawfull purſuits, and ſought *Monima* in the way of Marriage, ſhe conſented thereunto through the ambition of her Kindred; And rather to repair the ruines of her Countrey, then to aſcend to his Throne. She likewiſe found there nothing but guilded Nails, and perfumed chains, which proved to her a glorious puniſhment, and a magnificent Bondage.

Some time after, *Mithridates* overcome by the *Romans*, and reſolved for death, cauſed his laſt will to be carried to her, by which he ordained her to go and wait for him in the other World, with aſſurance that he would preſently follow her. This generous Woman accepted this barbarous Teſtament, with leſſe Emotion then ſhe had conſented to the contract of her Marriage. And without going farther to ſeek means to execute it, that ſhe might brave Fortune, who had changed her Palace into a Priſon, and her Throne into a Wheel, ſhe reſolved to make a cord for her ſelf of her own Diadem. That Regall Ornament which was made to torment the minde, and not to kill the body, being broken between her hands, ſhe tendred her throat to the Eunuchs ſword who brought her this news: And her ſoul went forth Victorious over Fortune, Death, and *Mithridates* himſelf, who had done her more miſchief then either Death, or Fortune.

MORAL

MORAL REFLECTION.

LEarn of this Woman to diſcern evils under the painting, and thorow the masks wherewith they are diſguiſed. Take heed of wiſhing to your ſelf high and ſplendid Miſeries: Beware of running after celebrious and remarkable puniſhments. We are not ſcorched but by that which gliſters: We fall onely from high places: And Fortune raiſes onely thoſe upon the Stage whom ſhe hath a minde to torment: You eſteem any life weariſome in a private condition, and all dayes ſeem rainy to you, and all hours clowdy in an obſcure and ignoble Family. *Monima* would have rather deſired to wax old amongſt the Lilies and Roſes in her Fathers little Garden, then to expoſe her ſelf to a thouſand thorns, and perchance to as many blemiſhes in the Palace of *Mithridates*. This Palace was to her a gallant Priſon, and her Soveraignty a ſpecious Yoak. She was inchain'd with her own Diadem, and tormented upon her Throne: And the matter of her glory was the matter of her ſervitude, and the inſtrument of her puniſhment. Her bloud retains ſtill a voice and ſpirit in this Picture; And if you hearken to her Ghoſt, it will tell you, that your Liberty though obſcure and incommodious, is of more value then the luſtre and riches of her Chain; that it would be better for you to be your own Miſtreſs in a Cottage, then to be a ſlave under a Cloth of State: And that a Turtle is more happy in the Deſert, then an Eagle in a guilded Cage.

Learn then from the unfortunate Dignity of *Monima*, that the happineſs of Women conſiſts not in thoſe remarkable Pieces, and ſpecious Colours, whereof Fortune compoſeth great Ladies. It is made up of the tranquillity of the Minde; Of the ſatisfaction of the Heart, and the repoſe of Conſcience: And the priviledge of ſitting in preſence of a Queen, contributes nothing to the tranquillity of the Minde; Nor placeth the ſoul in a better ſeat. Crowned Coats of Arms, and the Title of a Palace written in golden Letters upon the gate of a Houſe, are not Defences againſt Adverſity, Diſcords, and the exterminating Angels. Canopies of State, and Baliſters are not reſpected by ſpight and jealouſie, nor by unquiet Nights, and perplexing Dreams. There is nothing that prohibits evil paſſions, and detractions, to follow Coaches which have right to enter the Louvre: And commonly the thornes of the Heart ſpring from the Jewels on the Head; The wounds and ulcers of the Conſcience proceed from the trickings and ornaments of the face. In fine, if the Vertues and Graces be for you, do not envie others their good Fortune: And remember, that flowers are more fair and continue longer freſh in Valleys then on Mountains. There is another Conſideration to be had upon this Hiſtory, and becauſe it is curious and practicall; The enſuing Queſtion will teach us the ſpeculation and uſe thereof.

MORAL

MORAL QUESTION.

Whether it appertains to the dutie of a gallant Woman to expoſe her Life to ſatisfie the minde of a Jealous Husband.

IT would be very Inhumane to go about to lay more weight upon the yoak of married Women. It lieth heavy enough already upon their necks and hearts: And if the moſt Couragious amongſt them had not their comforts, they would ſcarce be able to bear it one hour. It is enough that they have been condemned to obedience and ſubiection, without being ſtill ſubject to Jealouſie: And that an imaginary and barbarous duty, which nature avows not, and which is neither according to the univerſall, nor written Law, ſhould oblige them to ſacrifice themſelves, as often as it ſhall pleaſe this fantaſticall fury. Truly not to ſpeak of other burthens; The condition of Mothers would be harder and more deplorable then was heretofore the condition of Children, who were immolated to fiery and ſanguinary Idols. And if they owe their bloud and life to the cure of their jealous Huſbands, there is ſcarce any ſo happily married, or ſo diſcreet, that three or four times a week, ought not to prepare her ſelf, either for a knife, rope, poiſon, or precipice.

Extream and expenſive Remedies are not for daily Maladies; and there is no Malady ſo popular and common to weak Spirits as Jealouſie: nor is there any infirmity which doth ſo eaſily, and at random ſeiz upon unſetled brains. There needs but a piece of Ribbon, or a Noſegay, but a word, which ſignifieth Nothing, but a ſigh vented by chance to make a man jealous: And being once ſo made, he hath viſions and raving fits, which exceed the whimſies of frantick people. His minde and thoughts will quarrell with all the Figures in a piece of Tapiſtry, and will take them for Rivals, that debauch the eyes of his Wife, and court her in ſilence. If ſhe preſents her ſelf before her looking-glaſſe, he will accuſe her very Image of bringing her ſome meſſage of aſſignation: And in caſe ſhe commend but an ancient marble Statue, or look but fixedly on a Picture, it will hinder his ſleep. He will even miſtruſt the prayer Books he ſhall ſee in her hands; And when ſhe ſhall ſay her Hours, he will beleeve that ſhe reads Love-letters: There will be no Domeſtique upon whom he will not ground ſome ſuſpition: And the moſt faithfull, will in his conceit, be taken either for diſguiſed Gallants, or confidents maintained at his expence.

Would it be juſt to oblige Women to the Warranty of all theſe extravagancies? And would it not be extreamly cruell, to demand their bloud, to make a Remedy for ſo fantaſticall a Diſeaſe? There is then no written Law, nor any Tradition which ordains them to die for their jealous Husbands: But excepting life and conſcience, they can have nothing

nothing ſo intimate to their Souls, nothing ſo fixed to their Hearts, which they ought not to tear from both; be it to prevent Jealouſie which might grow; or to cure that which may be already grown.

This they owe firſt to their Conſcience; and to the Evangelical Precept, which ordains them to cut off their Hands and Feet, if they be feet of Offence, and hands of Scandal. I ſay not that they ſhould cut them off with Saw or Raſor: but by an unbloody and moral inciſion, whereby, without tearing one ſingle Nail, without taking from them one Hair, they deprive them of all the functions, which may occaſion a fall. It imports not that theſe functions be innocent of their own Nature; and that beſides there be no evil intervening intention to ſpoil them. Perfumes are excellent things; yet Women to whom Perfumes are offenſive, would not excuſe their Husbands indiſcretion, ſhould they take pleaſure to torment them with Eſſences and Spaniſh Gloves. Let them uſe as much Juſtice in the Subject now in queſtion; and let them not conceive themſelves innocent before God, when they obſtinately perſiſt in torturing their Husbands with Converſations and Cuſtoms, which though indifferent and without bad deſigne, ceaſe not to beget ſtrange convulſions of Minde; and to cauſe ſometimes their Brains even to turn in their Heads.

Secondly it concerns the purity of their Reputation, that they generouſly rid themſelves of all the habits, which make way for ſuſpitions, and may leave any ſhadow of Jealouſie. It is a ſtrange Domeſtick; It is impoſſible that it ſhould remain long in a Houſe without cauſing a great noiſe and fume. Now this noiſe bears a part in all Tatlings and detractions: And the ſame fume which makes the Husbands Head turn round, and fills his mouth with bitterneſſe, ſtains alſo the reputation of the Wife. If ſhe be not eſteemed unfaithful, ſhe will at leaſt be accounted diſobedient: And though of theſe two blemiſhes the ſecond be leſſe ſordid, and ſavoureth not ſo ill as the firſt; yet it is ſtill a blemiſh which ſullies; and when Reputation comes to be once ſullied on the one ſide, no great ſcruple is made to ſtain it on the other.

But though Women had no Conſcience nor Reputation to preſerve; yet the very intereſt of their quiet ſhould be alone prevalent enough to withdraw them from Goſſipping. Certainly thoſe ſmall delights wherewith they amuſe themſelves, coſt them ſtrange anguiſhes of Minde; and are followed with very tart reproaches. They bring not a Flower from any ſuſpected Walking-place which becomes not at home a Thorn in their Heart and Head, and very often tormenting Devils approach them in Angelical ſhapes; They finde a Domeſtick Hell under an imbroidered Heaven. This implies not that Jealouſie doth every where perpetrate murders; and that it alwayes imployes poiſon, Sword, and halter; yet is there no place where it doth not bite and ſcratch. It is never without Teeth and Nails; and its Teeth, which cauſe nothing but pain, are more to be feared then Ropes and Swords, which might give Repoſe in taking away Life.

A Gallant

A Gallant Woman will not inſiſt upon theſe three Reaſons where Intereſt is more prevalent then Honour: She will paſſe to the fourth, where Glory is moſt pure and Vertue is diſintereſted. What others will do through terrour of Conſcience, or to preſerve their quiet and good repute: ſhe will do the ſame upon the ſole account of her Husbands affection, and out of a Complacencie purely conjugal. There is yet more; and this is the laſt degree, to which without doubt Women will never aſcend in Troops. Her Love being Heroick, and her Complacencie vigorous and Couragious: not only to cure her apprehenſive Husband, and to remove all the Thorns from his Heart, and all cares out of his Head; She will rid her ſelf of objects, even of the ſhadow of objects which might nouriſh theſe Cares and Thorns. She will even deſtroy her own Beauty, if he do but ſuſpect it: ſhe will extinguiſh her Graces, if he miſtruſt them of holding any intelligence with a Forreign Love: ſhe will dye couragiouſly, provided ſhe may die innocent, and without ſtaining his hands with her Blood.

Although I have ſaid that Women will not aſcend in Troops to this high degree: yet ſome there are, who have arrived to this Pitch, and gone thither more innocently and couragiouſly, then *Monima*, ſhe whom I ſhall immediately produce will finde few equals. She cannot be placed in too great a light, nor upon too fair a Stage. She cannot have too noble Spectators: and Hiſtory will never give her ſo many applauſes and Crowns as ſhe deſerves.

EXAMPLE.

The Brave *Hungarian*.

THe Wound which *Hungary* received at the taking of *Seget* was great and dangerous: And if God had not reached out his hand, and upheld that Kingdom; it was ready to periſh by this wound. The ſiege was famous by the preſence of *Solymon* the ſecond, who began this laſt Expedition with five hundred thouſand men, and left the finiſhing of it to his Reputation and Fortune, dying a few dayes before the taking of the place, and almoſt in the ſight of Victory. It was not the Earl of *Serins* fault, who defended the Town, that *Solymons* Fortune and Reputation died not there with his Perſon; and that Victory did not abandon him in this Action, and remain to the Chriſtians. The Ladies of *Seget* did what ſervice they could with their Jewels and Pearls which were converted into Money for the pay of the Garriſon: they ſerved alſo there with their perſons. And by a Zeal much bolder then that of the Carthaginians, who gave their hair to make Ropes for Engins of War, they employed their Arms to the repairing of the Walls; and expoſed their Heads to the defence of the breaches and Gates.

At

At the laſt aſſault given by the Turks, the Earl of *Serin* perceiving that the hour of periſhing was at hand, reſolved to dye moſt magnificently and in Pomp; and to give Luſtre and Reputation to his Death. He fought in an Imbroidered Sute, and with a ſtring of Diamonds tyed about his Hat, having the keyes of the Town faſtned to his Scarfe, and a hundred Crowns in his Pocket for that Souldier, who ſhould ſend him to Triumph in Heaven. The Hiſtory renders this teſtimony of his Death; that it was a Triumphant and Victorious Death. But though it was victorious; yet it did not equal the Death of a Ladie of *Siget*, who ſurpaſſeth all that is left us of the Memory of Heroick times.

She was a Woman of quality, and one of the faireſt: but ſhe was none of thoſe languiſhing Beauties and without Vigour; of thoſe Beauties which reſemble the ſtars of the North, which have no activity, and ſhine faintly and without heat. She was vigorous and bold, yet vigorous with ſweetneſſe, and bold with a good Grace and Comlineſſe. Her Husband who loved her paſſionately, and even to the degree of Jealouſie, feared nothing but her taking in the taking of *Siget*. The Image of captivated and inchained *Hungary*, nay of flaming and bloody *Hungary* was to his apprehenſion a leſſe dreadful apparition, then the Image of his Captive Wife. To rid himſelf of this Fantome, which followed him every where, and to ſecure the Honour and Freedom of his Wife, of whom he was more Jealous, then of the Honour of Chriſtianity, and the Liberty of *Europe*; He reſolved to take her out of the World, before the Victorious Turk ſhould enter the City; which was no longer able to reſiſt, and had too good hearts left to yield themſelves.

This ſo Tragick and foul a reſolution was no ſooner fixed in his Minde, but the ſtains thereof appeared even in his Eyes and upon his Face: His Wife who was diſcreet and quick-ſighted obſerved them, and was touched therewith, ſhe pardoned his Jealouſie in conſideration of his Love: And though ſhe was fully prepared for death; yet ſhe did not deſire a death which might make him a Criminal, whom ſhe loved more then her own life. She took him aſide and made him underſtand, that his bad intention could not be hidden from her: She was ſo dexterous as to draw the confeſſion of it from his own mouth, and upon his Confeſſion ſhe ſtrongly and efficatiouſly repreſented to him the infamie which would remain to him from ſo Barbarous an Act, and the Scandal which he would give to his Age, and leave unto poſterity. 'I confeſſe ſaid ſhe, that I owe you all my blood; 'And behold me ready to give it without reſerving one drop; But 'have patience till ſome other come to ſhed it: Do not ſullie your 'hands with it; ſtain neither your memory nor your ſoul there-'with: Do not inkindle an eternal fire by it. For my part, I ap-'prehend far more Life then Death: and all the Scimiters of the Turks 'cauſe in me far leſs fear, then their moſt gentle and pretious Chain, 'were it more ſweet and pretious then the Diadem of the *Sultaneſſe*. But

'permit me to die gloriouſly and with Reputation: Do not diſhonour 'the Repoſe which you ſeek; Diſparage not your good affection: My 'Honour is not ſo deſperate, that it cannot be preſerved but by a 'Crime. You think to juſtifie your ſelf by laying the blame upon Love: 'You are much miſtaken, if you take it for a murderer: Do not put 'the Dagger into its hands: Do not ſolicit it to commit a murder; 'and if you cannot reſtore it the goods you have received from it, leave 'it at leaſt its Reputation, and do not envie its Innocencie. An honou-'rable Death is not ſo hard a thing to find in a Town taken by force: 'There enter enough of them by Gates and Breaches. Let us ſallie 'forth together with Swords in our hands to chuſe an illuſtrious and 'renowned end. Let it be by fire or ſword; let it be ſhort or laſting it 'importsnot; It will be ſweet to me, provided I dye a rival to your Va-'lour, and not a Victime to your Jealouſie.

Having ſaid this, ſhe cauſed her ſelf to be compleatly armed, and went out with a *Sword* in her hand, and a Buckler upon her arm; her Husband followed her, armed with the like weapons, and encouraged by her words and Example, which gave him a ſecond Heart, and a new Spirit. They went on boldly where fire, noiſe, and danger were greateſt. And as ſoon as they came to the place, where they were to fight between the flaming Fire, and the victorious Army, They ſhewed by the wonders which they did, that there is no valour like the valour of deſpairing Love, and of Graces armed in defence of their Honour. After a long and rude fight, they were at laſt rather overpreſſed then overcome by a barbarous multitude, irritated by their own loſſes, and their reſiſtance: And feeling their ſtrength ſtealing away with their Blood, they gave each other their laſt imbraces, and fell upon a heap of dead bodies, which had been ſlain by their Hands. They could not die more ſweetly then in the fruition of their mutual Fidelity: They could not have a more magnificent Tomb, then their Arms and Victories. Their ſouls which imbraced each other as well as their Bodies, could not be ſevered by Death. And it was believed that God, who is the Author of chaſt Unions, received them into Heaven in this condition, and crowned them with the ſame Glory.

Zenobia.



ZENOBIE Reyne des Palmyreniens, victorieuſe des Roys et des Lyons, aguerrit ſes Enfans à la chaſſe: et les dreſſe par ſon exemple à la vaillance et à la victoire. Trebellius Pollio

Vignon inuent. Mariette excud. cum priuileg.

Zenobia.

CONFESSE that this new Spectacle hath ſurpriſed you; And that you could not have believed the Graces ſo Couragious, nor Lovers ſo Adventurous, as to go in chaſe of Tygers and Lyons. Beſides, if it were to the chaſe of Swans, which are harmonious and amiable, and armed only with feathers: If it were to the chaſe of Bees, which have nothing but honey in their bodies, and reſpect Innocents and Virgins: the party would be leſſe unequal, and the divertiſment leſſe hazardous and raſh. Beauty which is the Mother of the Graces, and Loves goeth alſo ſometimes a hunting; But it is onely to the chaſe of Eyes and Hearts, which have neither teeth nor nails, and can neither bite nor ſcratch: And now adayes the children of this Mother have the boldneſs to hunt Tygers and Lyons.

But ſhew no fear for them; they are accompanied by *Zenobia*, who yeſterday gave chaſe to the Roman Eagles, which are more dreadfull and furious Beaſts, then Lyons and Tygers. Yes, ſhe whom you ſee hunting there ſo gallantly, and with ſo gracefull a boldneſſe, is the famous *Zenobia* Queen of the *Palmyrenians*, who lately gave Chaſe to the Roman Eagles: And by the defeat of the Imperiall Army, ſecured to her ſelf the Conqueſt of *Egypt*. So glorious and painfull a Chaſe well deſerved that peace and divertiſments ſhould ſucceed. But this generous VVoman hath not learn'd to refreſh her ſelf like o-

thers in her Cloſet and under a Canopy of State. Her very repoſe is Activ- and Heroick: and her divertiſments ars dangerous Combats, and eſſayes of Victories.

You may approach without danger, and contribute at leaſt with your eyes to the nobleſt Chaſe which was ever given. It is not like thoſe which are practiſed in the Amphiaters of *Rome*, where captive Beaſts are chaſed by captive Men. There is nothing here which is not Glorious and Noble; They are Soveraignes that chaſe, and are chaſed: And that which is yet more wonderfull, Lovers are here bold, and the Graces adventerous and dreadfull. Beauty indeed was heretofore ſeen armed; but it was rather for ſhew then a Combat: And her weapons were as little dangerous, as the prickets which Roſes bear. *Zenobia* was not content with furniſhing her with Arms; ſhe made her warlike, and taught her all ſerious and practick Combats.

Conſider with what boldneſſe ſhe attaqu's this Lyon. It appears by her countenance that ſhe takes this danger for a paſtime of her Courage. The fierceneſſe you ſee in her is not a fierceneſſe of any trouble or emotion: It is a demonſtration of courage, and a tincture of boldneſſe ſpread upon her face: It is a valour of countenance, and a Meene of Combat: It is a manly and military Grace: It is a tart ſweetneſſe, which pleaſingly affrights, which begets at once both fear and love. But *Zenobia* imployes not here any thing of this tartneſs; ſhe reſerves it for other occaſions, when ſhe is to grapple with Conſuls and Kings. This Chaſe is to her but a meer divertiſment: And her heart could not be more calme, nor her face more ſerene, had ſhe been to deal only with Beaſts in a painted Cloth.

Her Horſe couragious by Nature, and proud of the fair burthen he bears, caſts forth his feet as if he meant to give the firſt ſtroak, and anticipate the Javelin which is ready to part from the Princeſſes hand. The chafed Lyon prepares to receive them both: And he was even ready to have caſt himſelf upon *Zenobia*; but the lightnings which her heart and ſpirit dart into his eyes; the flaming of thoſe feathers which dance about her head, and the jewels wherewith ſhe is adorned making her appear like a flaming fire, he looks upon her with an irreſolute

Anger

Anger mixt with Fear: And you would ſay beholding his poſture, that he deliberates between the dazling brightneſſe, and the threatning Javelin-

Diſquiet not your ſelf, and abandon the fear you expreſſe to have of *Zenobia*; ſhe is accuſtomed to overcome all ſorts of Enemies; and if ſhe ſhould fail of her ſtroke, *Araſpes* who is preſent with a ſword in his Hand to ſecond her, would have Courage enough to draw upon himſelf the danger and Fury of the Beaſt. He could not be worſe treated by him, then he is by his own Love, which expoſeth him to a thouſand cares and vexations, tearing him in pieces without teeth or nails. Likewiſe the moſt frightful inſtruments, and the greateſt wounds do not alwayes cauſe the greateſt Torments. Such as delivered up their Slaves to Lions, were leſſe cruel then he that commanded his own to be caſt amongſt Lampryes; and it were better to be cruſhed in pieces by an Elephant, then to be gnawn by Rats, or eaten up by Flies.

This poor Prince *Zenobia's* Priſoner, even a Priſoner without Chains and Manacles, is come from a remote Countrey to offer her his Perſon with his Kingdom. But he aſſaults a place too well provided: and though a Scepter and a Throne be powerful Engines; yet in vain will he bend the forces of his Throne and Scepter againſt her. The Heart of *Zenobia* is too well fortified againſt all ſorts of ſecond affections: The Name and Image of *Odenatus* leaves no place empty there: And ſurely ſhe will not violate the Vow of VVidowhood which ſhe made to his Ghoſt and Memory. *Eraſpes* is in Deſpair of her, as you ſee; yet his Deſpair is reſpectful, and accompanied with eſteem: And he loves better *Zenobia* generous and inflexible, then he would do *Zenobia* baſe and yeelding. Obſerve his Reſpect in his very looks, his Deſpair by his Paleneſſe, and the fire of his Heart under the Aſhes of his Face. See how he ſuſpends his Addreſs and Courage before his Conquereſſe: He will leave her all the Glory of the Chaſe: And looking on her with imploring eyes, he demands of her for himſelf, the ſame fair Death ſhe prepares for the Lion: and intreats her to do that favour at one ſtroke to them both. But ſhe was ſatis-

fied

fied in having wounded him with her eyes, without undertaking to wound him by her hand. And ſo far was ſhe from taking away his life, that ſhe was ready to have given him his Liberty, and reduced him to himſelf, if he would have embrac'd it.

As for this ſtately Beaſt, he will carry no further either his Liberty or Life: And in recompence of them both he will have the Glory to be overcome by the ſame Arm, which Yeſterday vanquiſhed the Roman Eagles. Her two ſons who ſtand by her, intend to ſhare in her Victory, and finiſh with their Bowes what ſhe is going to begin with her Javelin, It is not requiſite that I ſhew them to you to make them known. Their Beautiful and Couragious Mother is ſo to the Life upon their Faces and in their Actions, as there are no Eyes ſo bad which do not ſuddenly diſcern, that theſe two lovely Coppies come from this fair Original. You will remain aſtoniſhed to behold in them ſo great Courage in ſo tender an Age; if you conſider that they are born of an Heroeſs, who poſſeſſeth all the Graces of her Sex, and all the Vertues of ours. Her active and contagious Courage is not only communicated to her children, who grow warlike by hunting, and learn by practiſing on Lions to vanquiſh Kings: But it animates her whole Family, and inſpires all her domeſticks: And her Houſe repreſents no leſſe the Court of a Queen, then the Camp of a Conquereſſe. The moſt uſual and chief imployment of her Domeſticks is to fight and overcome. Her very Daughters become valiant by her Example, and have the Generoſity of *Amazons*, wearing their habits, and executing their Functions.

They ſtay to hunt in the neighbouring VVood: And from hence you might have the pleaſure of their Chace; you might be Spectators of their Boldneſſe and Activity, if the Trees did not hinder your ſight. Behold three of the boldeſt and moſt diligent about the Queen, who undertake to ſet upon a Tyger, which ſhe had wounded in paſsing by. But he is no longer in a condition either of ſaving or defending himſelf. The Arrow hath pierced his ſhoulder, and whether he received with it

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ſome Charms from the hand that ſent it, or whether theſe *Cupids* which binde him with ſtrings of Myrrhe, have deprived him of his Natural fierceneſs; It ſeems that his Wound affords him more Glory then it gives him pain. You would ſay that one ſingle ſtroke doth not ſuffice him: and that he expects to dye from more then one hand; and to do Honour by his Death unto more then one Grace. And had there been ſome ſecret attractive in theſe ſhafts, had the *Cupids* that binde him drawn them out of their Quivers, and lent them to theſe Huntreſſes, he could not expoſe himſelf to their ſtrokes with more Cheerfulneſſe and Delight.

SONNET.

WIth armed hand, with brow where lightning ſprings,
After defeats of Conſuls *and of* Kings;
Zenobia, *in this Wood, her ſelf will grace*
With the wilde Triumph of a dangerous Chaſe.

The Flames of Courage which her Eyes do ſhoot,
By Charm, or Awe, render the Lion mute;
Who vanquiſh'd without fight, doubts which to try,
A noble Death, or noble Slavery.

Careleſs Spectators, from the like ſurpriſe
Defend your ſelves, ſince from theſe conquering Eyes
A re ſent ſuch fires and ſhafts as though no ſound
Is by them made, do make a mortal Wound.

They have been practiſ'd in the chaſe of hearts:
And if yours be not wing'd, to flye their Darts,
They eaſily may in this ſtout Lions ſteed
Be either taken or be made to bleed.

ELOGIE

ELOGIE OF *ZENOBIA.*

ZENOBIA, who hunts Lyons and Tygers in this Picture, makes warre alſo at preſent againſt all *Aſia* in this Hiſtory: And in all places where her memory is mentioned, we ſee Towns taken either by force, Armies defeated, or Crowns acquired. She was of the Race of the *Ptolomies*, and deſcended from *Cleopatra*, whoſe Beauty, Spirit, and Magnificence ſhe inherited. Beſides theſe qualities of ſucceſſion and hereditary Graces, ſhe had acquired Vertues; and ſhe was of her ſelf Modeſt, Couragious, Eloquent, and Warlike. Her Beauty, to behold it in the Pictures which Hiſtorians have left thereof, was a Majeſticall and Military, an Active and Commanding Beauty: And her Heroick Stature, her confident Meene, her ſtately and bold Grace, her ſparkling and flaming Eyes, and all her Exteriour, like that which Painters aſcribe to Vertue and Victory, was to her as a ſpecious Dignity, and a certain pleaſing and becomming Authority, which perſwaded without ſpeaking, and ſubjected ſouls by the ſight.

So perfect a Body was inhabited by a more perfect Soul, which reſembled a fair Intelligence in a beautifull Planet. She was very expert in the knowledge of Princes, and private Men, in Policy, and in the Military Art: She poſſeſſed both pleaſing and profitable Sciences: She was ſo well read in the Hiſtory of the Eaſt, as ſhe her ſelf compoſed brief Annals of it: And thereby alſo ſhe equalled the glory of thoſe Conquerours who were no leſſe renowned by the Pen then the Sword; and who at night wrote down in their Tents, what they had done by day in the Field. The Cabinets of *Cleopatra*, in which there were Jewels enough for four Crowns, could not have enough to honour this Hiſtory. She deſerved reſpect from the moſt injurious time. And if there be, as they ſay, a Genius Guardian of Books, and a Conſerver of Learning; Let us avow that he hath very ill diſcharged his office, in having ſaved either the true or forged Epiſtles of the Tyrant *Phalaris*; in haying conſerved the impure Viſions of *Petronius*, and the heaſtly Dreams of *Apuleius*, and done nothing to preſerve this glorious Monument of the Wit and Eloquence of *Zenobia*.

In all times malicious and jealous perſons have given out, that there was no good correſpondence between the Graces and Vertues; And that very rarely, the Fair and Learned were Chaſt and Modeſt: *Zenobia* hath given the lie to theſe ſpitefull and diſtruſtfull people: And the Roman Hiſtorians, who for reaſon of State, have more ſullied the reputation of *Cleopatra*, then the Sunne of Egypt had blacked her face, did never intrench upon the honour of her Progeny. She was a chaſter Wife then the moſt part of their Veſtals were chaſt Virgins. As ſoon as ſhe ſuſpected her ſelf to be with Childe, ſhe declared her ſelf a Widow until ſhe was delivered: And though in this manner ſhe every yeer took

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upon her a Widowhood of nine moneths during her Husbands Life; yet after his death she could never perswade her self that she was a Widow. *Odenatus* lived still in her thoughts; and his Bodie having been ravished from her bythe Crime of one of her kindred, she remained still married to his Name and Memorie.

Excesse also and pleasure, which are the Incendiaries of dishoneſt Love, were not of her Court, nor had any accesse about her. War and hunting took up her whole time, and were all her divertisments. And when there were no Kings to overcome, nor Towns to besiege, she went unto the Woods to fight with wilde Beasts, and to enter by force into their Dens and Caves. During the Life of *Odenatus*, she waged War against the *Persians* for the *Romans*: and after his Death she made War of her self against the Egyptians and the Romans themselves. She marched in the Head of her Troops, alwayes the first in fight, and the last in the retreat. Her eyes were the Common fire of her Camp: the most effeminate there warmed themselves, and drew vigour and Courage from thence. And when she made any speech in the day of Battel, she left nothing to be effected by Clarions and Trumpets.

Her designes were no lesse vast, nor lesse elevated then those of her Grandmother *Cleopatra*, who prepared a Yoke and Chains for the Gods of the Capitol; and had the Ambition to have Consuls for her servants, and to be attended by Captive Dictators. She thought like *Cleopatra* to make her self the Commandresse of all the Grandees of the Universe: and undoubtedly she would have carried her Arms even to *Rome* it self, and shared the Empire with *Victoria*, who was another courageous Princesse of the West; if Fortune, jealous of her Honour, had not with *Aurelian* and all the Forces of the Empire come against her. Besides, she could not be but half defeated, and by Composition: And *Aurelian* rather triumphed over by her a Treaty, then by a just Victory. His Triumph was also followed by the Triumph of his Captive, who took him in her turn. He had but half overcome, and with much trouble, the Valour of the Mother: the Beauty of the Daughter vanquished him totally and without Trouble; and having at length married her, as some Authors affirm, *Zenobia* had the satisfaction to see her Blood upon the Throne of *Cæsars*, and her Image adored at *Rome*.

MORAL REFLECTION.

IT is great Pittie that ſo eminent a Generoſity, ſo Heroick a Conſtancie, ſo invincible a Chaſtity, ſo modeſt Graces, ſo many Vertues of Peace and War ſhould be damned: And that *Zenobia* the Couragious, the Temperate and Chaſt, ſhould finde as bad an Eternity as *Meſſaline* the diſſolute and incontinent. But how ſhould we help it? Heathen Vertues, what Beauty ſoever they have, how well adorned ſoever they be, are in fine but fooliſh Virgins. The Heavenly Bridegroom knows them not: and what ſupplications ſoever they preſent at the gate of his Palace, it will never be opened to them. If Chaſtity, Temperance, Modeſty, and Fidelity, which ſhall not come to him with full and lighted Lamps, and ſhall not be preſented to him by Faith and Charity, will not be admitted to theſe Nuptials. If there be no place there for temperate, and modeſt Heathen Women, who had no warning to prepare their Lamps, and to follow theſe lovely Guides to the Bridegroom; what will become of the licentious and debauched Chriſtian Women, who have broken their Lamps, contemned, and rejected their Guides? Certainly if it be written that penitent *Nineve* ſhall condemn incorrigible *Jeruſalem*; it is much to be feared that the gallant *Zenobia*, and other Vertuous Heathens ſhall riſe up in the day of Judgement to give Teſtimony againſt our Ladies, who refute their belief by their courſe of life: who condemn by their Wantonneſſe and exceſſe, the force of Chriſtianity, and the Auſterity of the Goſpel; who had rather loſe eternal Crowns, then part with little flowers half periſhed, ſerving only to infect them with their ill odour, and to prick them with their thorns.

MORAL QUESTION.

Whether Women be capable of Military Vertues?

I Diſpute not here againſt the general practiſe; nor pretend by private authority to diſcard an Immemorial Diſcipline, and a policie as antient as Nature. Leſſe alſo is it my deſigne to publiſh an edict by which all Women ſhould be ſummoned to War. They ought to keep themſelves to the diſtribution which Nature and the Laws have made, and Cuſtome received; and to content themſelves with that part which hath been aſſigned them in œconomie and houſhold affairs. I ſay only, that this common Right which deprived them of Arms, hath not rob'd them of Courage, nor cut off their Hands; that military Vertues are neither too unwieldy nor too harſh for them: And if it were the good

good pleaſure of Cuſtome, valiant and victorious Women would not be ranked amongſt the prodigies of their Sex. The Number of them would be as great, and the Examples as common as of Wiſe and Chaſt Women.

Firſt, the Heart is the eſſential part of Gallant and Valiant Men: It is the Heart which begins all aſſaults and Combats; which gives the firſt Charge, and comes off the laſt: and it cannot be denyed that a Womans Heart is as vigorous, and of as good a temper as that of a Man; if we conſider that it was made by the ſame Hand, and formed of the ſame matter. And there is ſome ground to believe, that it may be more vigorous and of a better Temper: if we remember that the firſt Woman was made of a matter already ſolid, and which had need of ſoftning. Moreover as Steel what hardneſs ſoever it received from Nature, cannot be formed into the iron of a Lance nor into a Sword unleſſe it be ſoftned: ſo Courage is groſs and material, immoveable and unactive, before it be ſharpned: And Choler according to the ſaying of the Philoſopher, muſt be whetted that it may become Valour and ſerviceable for War. Now it is certain and experience ſhews it, that this Choler which excites Courage, and gives it the title of Valour, is more quick and ſudden in Women then Men: And conſequently if Cuſtom hath deprived them of acquired and habitual Valour, it hath not taken from them Natural Valour, and that Spirit of Choler which is a combating Spirit, and the laſt tincture of that Humour which produces Gallant Men.

Some will oppoſe to me here the delicacie of their complexion, and the tenderneſs of their Temper. It will be demanded of me what reckoning will be made of ſuch a Hand as may be hurt by an ill ſowen Glove, or an ill poliſhed Ring? Of ſuch a Head as ſweats under ſilk, and bows under a ſoft Pillow? Of ſuch a Bodie as may be pierced through by a Beam of the Sun, and be beaten down by a ſingle Hail-ſtone: To this one may anſwer; firſt, that this Weakneſs proceeds from the ill Education of Women and not from their temper: And *Plato* obſerves very judiciouſly to this purpoſe, that if the exceſſe of Humidity, which allayes their Vigour, and renders them more tender then Men, were dried up by moderate exerciſe; their Complexion being reduced thereby to a more juſt and exact quality then ours; their Bodies would become by that means ſtronger and more active, and have a more free and laſting motion. Whereupon, that I may not ſeem to vent a Propoſition at random and without proof, he makes us obſerve, that among all the Species of Animals of prey, the Females have the ſwifteſt pace and the ſtrongeſt flight, and fight more couragiouſly, and with more vigour then the Males.

In the ſecond place we muſt anſwer, that valour doth not require Arms of Steel, nor Hands of Iron: That the antient Hero's were not brazen Statues: that they were not all of the Complexion of that famous Grecian, who wraſtled againſt the greateſt Chains: And that

even in theſe dayes men dryed up by the Sun, and hardned by Froſt, are not the Perſons who gain victories. Let us adde for a third anſwer, that tenderneſſe is not ſo timerous as they make it, nor ſo incompatible with Valour. Roſes which are ſo Beautiful grow compleatly armed, and though tender forbear not to prick. Bees which live within the Honey Comb, and are fed by the Spirit of Flowers, have ſtings and wage war. The Holy Scripture makes mention of a Dove which was no leſſe formidable then Eagles: And not to go ſo far, the Heart it ſelf, which is the ſeat of Valour, is the moſt tender part of the Body: It is compoſed of fleſh without Nerves, and Bones; hath neither Teeth nor Nails to fortifie it. There may well then be generous Spirits and vigorous Souls in tender Bodies, as there are good ſwords in Velvet Scabbards; as victorious Hands are ſeen in perfumed Gloves; as Conquerors are lodged in painted and guilded Tents.

That if it be neceſſary to ſupport reaſon by experience, and to make Hiſtory ſpeak for Philoſophie; it will produce from all Ages whole Armies of couragious and warlike Women; Women Conquereſſes and victorious over men; even the moſt gallant and valiant amongſt men. That famous *Cyrus*, who deſerved the Name of great by the greatneſs of his exploits, was defeated by *Thamaris* Queen of *Scythia*: And the *Scythians* themſelves who were all born Souldiers, and had no other Countrey nor Houſes then a Camp and Tents, were overcome by the *Amazons*. That famous *Semiramis* to whom a Prophet gave the Name of Dove, was indeed a Dove in her Cloſet, even a voluptuous and perfumed Dove; but a victorious Eagle in the Field: And in her time *Aſia* had no King out of whoſe hands ſhe wreſted not the Scepter, and from whoſe head ſhe ſnatched not the Crown. *Bunduva* was another Eagle, to uſe ſtill the ſame Phraſe; but a Northern Eagle, who in ſeveral Battels vanquiſhed the Roman Eagles; and intended to chaſe them out of *England*. *Zenobia*, whoſe Picture I have newly given you, did not treat them more gently in *Egypt* and *Perſia*: and the Commanders of Nations and the Conquerors of the World were neceſſitated to come to compoſition in point of Victory with a Woman.

France hath had *Amazons* as well as *Scythia* and other Countreyes beyond the ſeas; And to defer to another time the Maid of *Orleans*, whoſe Valour came to her by Inſpiration and Miracle; not to produce here a *Catherine Liſſe* who drove the *Flemings* out of *Amiens*; and forced out of their Hands a Town taken, and a victory gained: not to ſpeak of the boldneſs wherewith the Ladies of *Beauuais* repulſed the *Hugonots* during the Civil Wars of *France*: The memory remains ſtill freſh of the late Siege of *Cambrey*, and of the Heroick Courage, which the Wife of the Marſhal of *Balagni* ſhewed there to the general aſtoniſhment of all thoſe that beheld her upon this Stage. She aſſiſted in all Military duties; ſhe viſited the Sentinels and the Courts of Guard; ſhe made Speeches upon the Bulwarks, ſhe gave Life to their Labours by her Preſence and Example. And if betimes ſhe had known how to gain the

Hearts

Hearts of the Inhabitants; the Head of Count *Fuentes*, and all the Arms of his Camp would have unprofitably wearied themſelves at this Siege. She was likewiſe of the Houſe of *Amboiſe*; and the Name of *Amboiſe*, is a Name of valiant Men and Women. The Race is couragious and full of Heroick Spirits in all the Branches thereof. It reſembles that of Palms, whoſe Females are as vigorous as the Males, and as fit for Victories and Triumphs. And beſides now that we have War with *Spain*, if ſome Count *Fuentes* ſhould preſent himſelf before *Breſte*, he would not indeed finde there the Courage and Magnanimity of the Marſhal of *Baligni's* Wife to be cruel and haughty, but a Valour accompanied with ſweetneſſe, and a civilized and gentle Magnanimity, mixed with armed and liberal Graces. And aſſuredly this mixture of ſweetneſs and courage, and this conjunction of Arms and Liberalities in the Governeſs could not be the leaſt ſtrong piece of the Cittadel.

But it is not neceſſary to inroll here all the gallant Women, who have made Beauty warlike, and armed the Graces. The Princeſs whom I am going to produce will finiſh the convincing of thoſe who place valiant Women amongſt Monſters: And who believe that a Cask and Plumes of Feathers upon a Womans Head, make no leſs a Prodigie then heretofore the Snakes did upon the Head of *Meduſa*.

EXAMPLE.

Joan of *Flanders*, Counteſs of *Montfort*.

EAgles whatſoever they do are ſtill Eagles: And whether they ſport in the Air, or have any thing in Chaſe, they ſport with Vigour, and chaſe couragiouſly and with vehemency. *Joan* Counteſs of *Mountfort*, and Daughter to *Lewis* Earl of *Flanders*, was one of theſe ever generous and bold Eagles. Her whole Life was a perpetual Warfare, or a continual preparation to it. Her firſt divertiſments were laborious and manly: And at the Age when Maids begin to ſee the World to go to Bals, and ſhew themſelves at publick Meetings; ſhe began to learn the riding of great Horſes, running at Tilt, and fighting at Banners.

She learnt all theſe Exerciſes without forgetting the Baſhfulneſs of her Sex, without taking off from ſweetneſs or diſcompoſing Graces: And there was alwayes upon her Face, and in all her Actions, a mixture of Beauty and Valour; a tincture mingled with Boldneſs and Modeſty, and a certain Air like that of *Minerva*, drawn by the antient Painter, who was armed and yet appeared a Virgin. Her Valour likewiſe was not a Valour for Carrouſels and Turnaments: and her Gallantry was not painted and ſpecious. From counterfeit VVars and Chamber Combats, ſhe paſſed to real VVars, and Field Encounters: ſhe was preſent at Sieges and Naval Battels: ſhe gained all kindes of Victories, and merited all ſorts of Crowns.

John

John Duke of *Brittany* dying without Children, left to the Earl of *Mountfort*, and *Charls* of *Blois* the ſtrife about Succeſſion. The Earl began the purſuit of his right by a ſeizure: and aſſiſted by the VVit and courage of the Counteſs his Wife, partly by Force, and partly by dexterity, he gained the moſt conſiderable places of the Province. *Charls* prevented by what was done, had recourſe to the Court of Peers and to the protection of the King, whoſe Neece he had married. The Court adjudged the difference about ſucceſſion in his Favour: And the King committed the Execution of the Decree to his Son the Duke of *Normandy*, ſending him with an Army into *Brittany*. After the reduction of ſome Places, the Earl of *Montfort* was taken at *Nants*, and ſent Priſoner to *Paris*, where he dyed in the Tower of the *Louuer*.

This fall of the Count muſt evidently occaſion the Ruine of his Counteſſe; As they ſay, the Death of the Male Palm is followed by that of the Female; But all Loves are not of the ſame complexion, nor ſubject to the ſame Symptomes. The generous Widow remained unſhaken between her Husbands Death, which lay extreamly heavy on her heart, and the war he left upon her ſhoulders: And it was a hard task for a Widow to ſtand out againſt all *France*, her Enemie and in Arms. She viſited in Perſon all the Towns of her Party: ſhe ſetled the affrighted people, and confirmed the wavering Garriſons: ſhe gained noble ſouls by her Careſſes, and the mercenary by preſents; And by her Example infuſed courage into the one, and fidelity into the other.

Afterwards the War being reinkindled by the firſt ray of the ſpring: And the City of *Rennes*, after ſome aſſaults, being rendred to *Charles* of *Blois*, notwithſtanding the reſiſtance of *William* of *Cadovilal* who commanded there; the French Armies marched to beſiege *Henebond*, to which place the Counteſſe betook her ſelf with her choiſeſt friends: She manfully ſuſtained the ſiege, and ſerved there with her whole Perſon: She acted no leſſe with her armes then with her heart and head; And ſhe alone was of more uſe then many Souldiers and Captains. She gave out Orders, and was the firſt in executing the Orders given: She made one in all the Sallies, and aſſiſted at all the Aſſaults. And when ſhe aſcended upon the walls, and went through the ſtreets mounted on a warlike horſe and compleatly armed, the lightning of her eyes and the fire of her heart ſpread upon her face, and this Valour of carriage and countenance which reinforc'd her Beauty, and gave it a quickneſſe, did encourage the moſt fearful, and awaked the moſt drowſie and faint-hearted.

One day, when the Beſiegers equally irritated by her reſiſtance, and their own loſſes come to a general Aſſault, the Couragious Princeſſe having for defence ſet in order all her people, even her Women and Maids, whom her example had made warlike, aſcended unto the top of a Tower to diſcover the ſtate of the fight: And as ſoon as ſhee diſcerned that none but ſervants were left for the Guard of the Camp; ſhe came down from the Tower, took Horſe and Sallying forth by a Poſterne

ſterne Gate in the head of three hundred Cuiraſſiers ſhe fired the Enemies Quarters. The ſmoak and flame called them quickly back to the defence of their Tents and Baggage. The Counteſſe having done her work, made a Gallant Retreat in the ſight of her Purſuers: And the wayes of *Herebond* being ſhut up, ſhe got with her Party into *Aulroy*. The beſieged were five dayes without hearing any tidings of her: Meanwhile ſhe made up five hundred Horſe: And the ſixth day very early in the morning ſhe preſented her ſelf before the face of the Camp: She forced all that ſhe found in her way, and entred the City with a great ſound of Trumpets: Victory her ſelf could not enter more Glorioufly, nor be received with more joy.

It was not onely her work to reſiſt Force and Engins rais'd againſt the Walls; but ſhe was to defend her ſelf againſt Stratagems, and to conteſt with thoſe artifices which ſlack the courage of her people, and debauch them from her ſervice. But in fine, her Prudence, her Dexterity, and the Eloquence of her intreaties accompanied with her preſents, ſtayed them till the arrival of the Engliſh ſuccours which raiſed this firſt Siege. She procured afterwards a Ceſſation of Arms, which gave her time to paſſe over into *England*, and in Perſon to ſollicite new aids. Magnificence, Civility, and all the Graces asked them in her behalf, and cauſed them to be Imbarked: Her Valour and Fortune preſerued them at Sea, and rendred them Victorious in *Britany*.

The Naval Army of *Charles* of *Blois* having ſet upon her before the Iſlands of *Garnſey*, ſhe manifeſted that her Valour was for both Elements: and that ſhe had as good a Heart, and as ſolid a Head in a ſhip, as upon a Bulwark and in Trenches. She fought all the day with a Sword in her Hand, under a ſtorm of Iron and Fire, and amongſt many dead Bodies of different forms and all of them frightful enough. Nevertheleſſe ſhe did neither ſink under Iron nor Fire: ſhe beheld with a ſtedfaſt Eye all the ſhapes of theſe bloody and gaſtly dead Corps: And though they had been more terrible and in greater numbers, ſhe would not have failed to carry away the Victory in the midſt of them, if the Night and Tempeſt which intervened had not taken it out of her hands. As ſoon as ſhe landed with her Troops, ſhe marched directly to *Vannes*, and began the War afreſh by beſieging this Place. Her preſence and Example proved the two ſtrongeſt Inſtruments wherewith the Walls were beaten down. And the Town at laſt being taken by Force after ſeveral aſſaults, in which ſhe fought both with Voice and Hand, ſhe made her entry on horſeback, and like a Conquereſs.

If I were to follow this Victorious Woman in all occaſions, and in all the fights at which ſhe was preſent; I ſhould write here a Hiſtory of many yeers: It ſufficeth to ſay for concluſion, that after divers Sieges and Battels, ſhe placed the Crown upon her Sons head. And if ſhe had lived in an Age of Statues and triumphant Arches, ſhe would ſtill triumph in Marble and Braſs, upon all the Gates and publick Places of all the Cities in *Brittany*, as ſhe ſtill fights and will fight eternally in our Hiſtory.

The



LVCRECE *violée par Tarquin, laue ſon malheur et ſa reputation de ſon propre ſang; par vne mort courageuſe, donne naiſſance à la liberté Romaine et à la Republique.* Titus Liuius lib.

Vignon inuent. *Mariette excud. cum priuil. Re*

The Gallant Roman Women.

Lucrecia.

HOw dangerous a Good is Beauty! how difficult is it to keep! and to what ſtrange Adventures is it expoſed! I know not whether the danger would be ſo great to have the keeping of a ſavage Beaſt in ones houſe, as to harbour a handſom woman: or whether the Graces, I ſay the modeſt and chaſte Graces, are not more to be feared, then irritated Fortune become an Enemy: Lions at leaſt have intervals of Innocence; they bite but till their hunger is ſatisfied: and there are ſome Feaſts which bad Fortune celebrates: there are days of Truce for thoſe whom ſhe perſecutes. Beauty knows none of thoſe days of Truce, nor thoſe intervals of Innocency. Her very Complacences are dangerous, and her Repoſe is to be feared. And to the end you may know that it is not only a debauched and licentious Beauty which is deſtructive, that of *Lucrecia* ruined *Tarquin*: And *Lucrecia* her ſelf, who was ſo ſevere to her own Beauty, and kept it ſo watchfully, and under ſo great reſtraint, happens to be newly murthered by it.

You may have peradventure heard of the undiſcreet gallantry of thoſe Princes who are in the Camp of *Ardea*. The

other day they entred into diſcourſe concerning the merit of their VVives, and every one giving the prize to his own, it was reſolved that the Eyes ſhould be choſen Iudges of this difference: without adjourning the agreement to the next day, they all took horſe together, and rid Poſt to *Rome* and *Collatia*. It is ſaid that all the voices were for *Lucrecia*: ſhe gained unhappily an advantage, which ſhe did not diſpute: and this unfortunate and fatal Purchaſe coſt her the loſs of her Honour and Life. Young *Tarquin* of his own Nature Arrogant and full of Pride, and inheriting from his Father the name of Proud, being returned to *Collatia*, and received by *Lucrecia* as her Husbands Friend, came with a Sword in his hand to ſurprize her in Bed, and offered her a Violence which ſurpaſſes the Title of Proud and Tyrant. I will not acquaint you with the particulars of this Attempt, but only ſay, that by break of day the poor VVoman, grown deſperate in her Misfortune, ſent in all haſte for her Husband *Collatin*, and *Lucrecius* her good Father; They being come, with *Brutus* and *Valerius* their intimate Friends, ſhe with Tears related to them the ſad Accident of her violated Chaſtity: and having engaged them by Oath to Revenge it, ſhe on a ſudden, preventing their Excuſes and foreſight of her Intention, ſtruck her ſelf to the Heart with a Dagger which ſhe kept hid under her Gown. Behold the laſt Act of this funeſtous Tragedy; which will perchance have yet more ſad ſequels: and you are come very ſeaſonably to receive the laſt ſighs of the firſt Roman Heroeſſe.

She gave her ſelf but one blow, and all that were preſent received it. A ſtream of blood ran from *Lucrecia's* VVound: Streams of Tears flowed from her Husbands and Fathers VVound: And of theſe tvvo ſorts of VVounds, I know not which is the deepeſt and moſt painfull. I know not whether the blood comes more from the Center of the heart, or whether it ſlides away with more reſentment, then the tears. However it were, *Lucrecia* appears well ſatisfied with the ſtroke ſhe newly gave her ſelf. You would ſay that with her blood there iſſues forth ſomething, I know not what, that is luminous,

nous, and clears the dark clouds which the ſhame of the laſt night had left in her eyes, and on her brow. You would ſay that her Innocence and purity of heart are ſeen through her wound: and her wound is to her, as it were, a new mouth, which cals upon the eyes, and perſwades in ſilence. Do you hear what this mouth, eloquent without noiſe, and perſwaſive without words, uttereth: It proteſts againſt the outrages and tiranny of the *Tarquins*: it implores the revenge of Gods and Men, and doubtleſs it will obtain it from them both, and obtain it by the voice of her blood, which is couragious and bold, which is animated with indignation and juſtice, which is full of a Roman ſpirit and vertue.

'There is nothing ſeen effeminate or weak in her perſon; nothing which is not either a proof of her innocence, or a mark of her courage: And though there were no other teſtimony for her, yet her juſtification is clear and manifeſt in her looks, in the ayr of her face and countenance. The tincture of vertue is not there a ſuperficial painting, and an addition of art; it is there interiour and natural: it hath been ſtill entertained by the effuſions of her heart, and the rayes of her ſoul: And now that her ſoul hath abandoned it, and that her heart pours it ſelf out through her wound, this fair tincture reſiſts ſtill the colour of death, which effaces all the reſt; you will not believe that I ſay too much, if I aver that it would neither ſubmit to the ſtain of vice, nor to the dye of impudence.

You may have ſeen baſhfulneſs elſewhere: All honeſt women have this tincture, and the brown ſhould have it as well as the fair. You may have alſo obſerved modeſty elſewhere; it is a natural ornament, and no coſtly dreſs, which may be uſed by rich and poor. But perhaps you may have never ſeen but upon this face a couragious baſhfulneſs, and a vigorous and heightned modeſty. This temper belongs to the ancient Heroeſſes, who armed the Graces, and led them forth to the wars. Thoſe of *Lucrecia*, though not warlike, appear not leſs bold; and her beauty, though brought up in the ſhade, and under a veil, hath no leſs vigour or courage.

Nevertheleſs this powerfull and couragious beauty begins to decay, and theſe wounded Graces will quickly expire one after another. Mean while it is apparent that the loſs of their Honour doth more diſorder them, and is more ſenſible to them then the loſs of life. Their ſhame is ſtill freſh and entire, and fear is not yet come upon them. Their bluſhes do not vaniſh, though their ſpirits ſteal away with their blood; and before they die of their wound, they will expire with regret, for having complyed with the laſt nights crime, though they then aſsiſted without being ſeen, and by meer conſtraint.

Collatin, who had the greateſt loſs by this accident, ſeems the moſt afflicted: He ſupports *Lucrecia*, who ſinks between his arms; and he himſelf would need anothers arms, if he were not ſuſtained by wrath, which came to the ſuccour of his heart, and inflamed his countenance. Seiſed as he was with wrath and grief, indignation and pitty, he could not expreſs himſelf but by his eyes; and his tears, ſince his voice failed him, bid unto *Lucrecia* the laſt adieu, and confirm to her the good opinion he had of her Innocence.

To this diſcourſe of tears, *Lucrecia* makes anſwer with blood, and ſighs: She caſts down her eyes upon her wound, as if ſhe meant to give a ſign to *Collatin* to behold at leaſt her naked heart through this gaping wound. I believe that the laſt motion of her lips is an oath, whereby ſhe aſſures him that he ſhall find it free from the ſtains of her body; that he ſhall meet there with no other image then his own, nor any print of a forraign flame: and that if there remain ſtill any aſhes of it, they are the aſhes of a lawfull fire, which he alone hath inkindled, and which is no leſs pure then the ſacred fire of the *Veſtals*. Though there be nothing but ſpirit and breath in this oath, yet it is underſtood by *Collatin*, who makes the like proteſtation of fidelity for the future. But it is only expreſt in tears and ſighs, he hath forgotten all other terms: And *Lucrecia*, who yet well underſtands them, accepts the proteſtation of his eyes, and conſigns it to her ſoul, which carries it with joy to the other world.

Brutus,

Brutus, who ſtands by, makes a third proteſtation, which is of a different form, and will not be accompliſhed but with fire and ſword. The countenance you behold in him is not his ordinary meen : The language he ſpeaks is new to him, and without doubt the Genius of *Rome* hapening to be preſent at this action, appeared to him, and inſpired him to the full. It is from his light this Romans eyes are ardent, and his whole face as flaming fire : It is with his ſpirit he is poſſeſſed, and they are his words which iſſue forth of his mouth. VVith one hand he holds the bloody Dagger which he but newly drew forth of *Lucrecia's* wound, and ſeems to offer it as a ſacrifice to the Genius that ſpeaks to him; the other he lifts to Heaven; and accompanying with his voice and fire, the voice and ſmoke of the chaſte blood, which diſtils from the fatall Dagger, he vows to the Gods and his Country the ruin of the *Tarquins*, and the extirpation of Soveraignty.

This new fire ſtayes not with him : it paſſes to *Valerius* and *Lucrecius* the Father: It dryes up the tears upon their Cheeks, and ſadneſs in their hearts, and inkindles in place thereof an anger, which is yet but a particular and domeſtick fire, and ſuch an one as will ſoon ſet *Rome* and all *Italy* in an univerſall flame. Theſe two grave Senators confirm by their geſture and countenance the ſame oath which *Brutus* takes : Their fiery eys and their faces grown young again, by a heat unknown to their age, ſwear in the ſame form to extirpate the *Tarquins*. *Collatin* dazled with his affliction and loſs, doth not mind what they do; but when he ſhall return out of this amazement, he will mingle his zeal with theirs : And all four conſecrating themſelves to liberty and revenge, by touching that blood which this woman gathers up, they joyntly renewed their vow to *Lucrecia's* Ghoſt. And *Lucrecia* will be hereafter, next unto liberty and vertue, their Domeſtick Divinity, and the principall Religion of their Families.

SONNET.

SONNET.

LUCRECIA ſpeaks.

ALL Nations know my Tragedy; I find
That ſtill the fact is freſh in ev'ry mind;
The blood ſtill from me flows, which in Rome's *ſight*
Repair'd my wrong, and waſh'd my honour white.

Nature *admir'd my generous Death, ſet forth*
In Hiſtory, *by Pens of greateſt worth;*
And to eternize me, each hand that's rare
In Glory's *Temple draws my Picture faire.*

But all theſe marks of Honour, and of praiſe,
What do they ſerve me for, ſince now adayes,
They ſlander my diſaſter with the name
Of Crime, and wrongfully arraign my Fame.

But this affront my noble Ghoſt *reſents,*
And to my Fate her thence-ſprung ſorrow vents:
Nay rather then endure ſo foul a ſtain,
I in this Pourtrait kill my ſelf again.

The Apology and Elogy of *LUCRECIA.*

Lvcretia complains in theſe verſes of her rigorous uſage, and of the charge laid againſt her, to the diſhonor of her Memory. I have ſeen this charge, and the ſentence annext to it in the Books of the City of God: I have been preſent ſometimes at the declamations which one of the higheſt and ſtrongeſt Vertues of her Sex is wont to make againſt her: And I confeſs, that if ſhe be judged by the Chriſtian Rule, and the Laws of the Goſpel, ſhe will be hardly able to juſtifie her Innocence. The moſt favourable will be at leaſt of S. *Auſtins* opinion, and conclude with him, that ſhe neither merited the death ſhe gave her ſelf, if ſhe were innocent in her diſhonour; nor the praiſes ſhe received, if ſhe were guilty of it.

Nevertheleſs, were ſhe withdrawn from this ſevere Tribunal, where no Heathen Vertue appears, which is not in danger to be condemned: were ſhe to be judged by the Law of her own Country, and by the Religion of her time, ſhe will be found one of the chaſteſt Women of her Age, and one of the moſt couragious of her Country: Noble and Vertuous Philoſophy, which ſo often accuſeth her, will abſolve her of her diſaſter, and be reconciled to her; and every one will confeſs that her ſin is leſs aſcribable to her own fault, then to the imperfection of the Law, which had ill directed her, and to the ſcandals of that Religion which had given her but bad preſidents.

In effect, the Law of thar Country was then but ſpecious and ſuperficial; the Moral was only applyed to plaiſter over the exteriour, to imitate the countenance and geſtures of Vertue, to make fair masks and handſom deluſions: It touched not upon corrupted intentions, it had no Rule for inordinate deſires; and in caſe depraved paſsions came not ſo far as to ill effects, yet it abandoned them to their own ſenſe, and permitted their hearts to enjoy a liberty more then popular: It allowed them an unpuniſhable and unreſtrained freedom. As for the Religion of the *Romans*, which erected Courtiſans into Goddeſſes, and ſacrificed to Adulterers, it was not to be expected that it ſhould produce Virgins and chaſte Women. Therein *Lucrecia*, even raviſhed *Lucrecia* was better then the Gods of *Rome*. It was not the love of pleaſure, nor the fear of death which induced her to ſin, but the love of Honour, and the exceſsive fear ſhe had to loſe it: and if ſhe were not endowed with the reſolution of *Suſanna*, who ſunk neither under death. nor infamy, it ſuffices to ſay in her excuſe, that ſhe knew not the God of *Suſanna*: And the miracle would have been too great, if a Heathen Woman had equalled one of the higheſt Vertues amongſt the Faithful, without the Law, and the Graces, which made them ſo.

Let us not forbear then to commend *Lucrecia*, ſhe is worthy of our praiſes. Ancient *Rome*, which hath been the Nurſe of ſublime natural vertues, & of great Pagan Heroes, hath brought forth nothing more high and great, nothing more gallant and couragious, then *Lucrecia*. This great City

was the Exterminatrix of inſolent Kings, and the Mother of the Commonwealth: And to bring into the World this famous Maid, who ought to have commanded ſo many Nations, ſhe opened her own boſom, and procured to her ſelf a remarkable and violent death. Therein ſhe was more glorious and worthy of eſteem then the Mother of the firſt *Cæſar*, whoſe belly was ript up to make way for the Uſurper, whom ſhe bore in her womb. The outragious Villain who offered violence to her Honour, did not diſhonor her: Honour ſtuck cloſe to Vertue, and Vertue cannot be torn out of the heart, it muſt fall of it ſelf. Being unable with her ſingle hands to reſiſt armed Force, ſhe repelled it with her minde; and her ſoul raiſed it ſelf as much as it could, not to be ſtained with the impurity which defiled her body. Beſides, ſhe was willing to cleanſe it with her blood: and the zeal of her Modeſty was ſo great, as ſhe puniſhed upon her ſelf the uncleanneſs which another had committed.

MORAL REFLECTION.

YOU who ſee *Lucrecia* dying in this Picture, take heed leſt her blood fall upon you, and put you to the bluſh, if you be a leſs chaſte Chriſtian, then ſhe was a chaſte Idolatreſs. And if you be pure in that point, and poſſeſs the prime Vertues of your Sex; remember that a chaſte Woman is but an initiated Chriſtian, and that it is no great praiſe to you to be under the Law of a Virgin-born and a Virgin-God, what ſo many other have been under laſcivious Gods, and adulterous Goddeſſes. But if your Honour be humble and modeſt; if your Chaſtity be ſweet, charitable, and religious; if you be numbred amongſt the induſtrious and prudent Virgins; if you liſten to the Bridegroom with patience, and with a Lamp lighted in your hand; if you be ſtrong in the ſtrength of Chriſtianity, all Ancient *Rome*, whether of your Sex or ours, was endued with leſs Fortitude then your ſelves: And you do not only take away the honour from *Lucrecia*, but you take it alſo from the *Cornelia's*, the *Panthea's*, and the *Area's*; you take it from all the Vertues of the Republick and Empire.

MORAL QVESTION.

Whether Chaſtity belongs to the Honour of Heroeſſes and great Ladies?

I Have ſeen the diſcourſe of *Taſſus*, concerning the vertue of Ladies: and I underſtand very well the difference that he places betweeen the honour of Women, and that of Heroeſſes: But I very well diſcern to what his diſcourſe doth tend: And I am not ignorant of his ſickneſs cauſed by the Princeſs *Eleonara* of *Eſte*. Surely if he were upon his oath, where

where he could not be heard by the Princeſs *Eleonara*, he would give the lie to his own book, and ſtand for the received truth. And if by preoccupation or intereſt one ſingle licentious and ſcandalous word happen to eſcape him, his *Sophronia*, *Glorinda*, and *Gildippa* would depart out of his *Ieruſalem* to declare againſt him, and would by force of Arms conſtrain him to retract this word of ſcandal, and to condemn his *Erminia* and *Armida*. But whether he hath been the Author of this novelty, which gives ſo ill example, whether he had learnt it by tradition, or whether the Philoſophers of his Country have made a myſterie of it; certainly it ought not to prevail againſt common Morality. And Ladies would be ill adviſed to renounce the belief of their Sex, and relinquiſh the Doctrine which Nature her ſelf hath taught them, to follow the opinion of an intereſted Innovator, of an amarous and pretending Poet, who ſought to accommodate Philoſophy to his paſsion, and draw advantage from the novelty of his erroneous Doctrine.

They muſt then keep themſelves to that Morality which all Nations and Ages have received, and believe generally and without exception that chaſtity is an eſſential part appertaining to the honor of their whole Sex. Why ſhould *Heroeſſes* be exempt from it? why ſhould impurity be permitted thoſe that art born in Pallaces and under Crowns? Is it that they are of a third Sex, and of another Species? Is it that deformity and defects alter nature under cloth of Gold? And is it that great Fortunes are ſo efficacious and luminous, as they purifie vice, and give luſtre and grace to ſin? ſurely it would be very ſtrange, if out of the ordures and infection of petty Bourgers houſes, gold and perfumes ſhould be made in Pallaces, if tattered garments, which would diſcredit the wife of a mean ſhopkeeper ſhould adorn a Princeſs; If the dirt of the hands and feet ſhould become a Paint and Ornament of the head, if ſpots which appear unſeemly in a little Star ſhould not be ſo in a great Planet: This would be to relapſe into the error of the Ancient Idolaters, who ſung Hymns to their adulterous Gods, and puniſhed their ſervants for the ſame crimes: who adored in publike debauched and pratling Goddeſſes, and at home preached chaſtity to their wives and daughters.

I add hereunto, that by the right of Nature, and by the Order eſtabliſhed in the world, Greatneſs and Nobility have a particular obligation to purity. The nobleſt ſpirits and the moſt elevated Intelligences, are, if I may ſay ſo, the pureſt Virgins, and the freeſt from the ſtaines of matter. The Planets, who are the Peers and Nobles of the corporeal world, have the advantage in point of purity, as well as in that of Greatneſs and Nobility. And not only fire, which is the ſuperior Element, is purer then the reſt; but it is alſo more purifying, and a more declared enemy to whatever defileth. By the ſame reaſon gold and ſilver, which are the Soveraign Mettals, are eſteemed for their purity; And the ſame purity gives a value to Pearls and precious Stones, which are, as a gallant perſon ſaid, the Majeſty of abbreviated Nature. Regulation obſerved with ſo hanſome order, and ſo juſt a diſpoſition of things, is to Princeſſes and great Ladies a Law of purity which

they have found in their birth. It cannot be more lawful for them to diſpence with it by the moral Doctrine of *Taſſus*, then it can be permitted by the Philoſophy of Chymicks, that either Gold ſhould be mixt with Braſs, or Diamonds be blemiſht with Flaws.

Moreover, if Chaſtity be a natural Ornament, and an eaſie attire without art, which is proper and peculiar to the ſecond Sex, I ſee not why it ſhould leſs appertain to the condition of *Heroeſſes*, then thoſe fancied Ornaments, and ſuch cumberſome rich Dreſſes, in which they are ſo curious. It would be very ſtrange that they who might not decently apparel themſelves in courſe cloth, might yet appear decently without the robe of chaſtity, and that nature had made for them the whiteneſs of Pearls and the fire of Diamonds, and for others the whiteneſs of chaſtity, and the fire of modeſty. And aſſuredly Nature hath not given them ſo many Beauties, nor imprinted in them ſo lively lights, which we ordinarily obſerve in them, to the end theſe Beauties ſhould be prophaned, and theſe lights obſcured; and that by their prophanation and ſtaines they ſhould ſcandalize ſuch as behold them. She is too jealous of ſo excellent things: The exact curioſities wherewith ſhe hath ranked them, the care ſhe hath had to preſerve them for the pureſt part of the world, are marks viſible enough of what ſhe expects from great Ladies, to whom ſhe uſes to be ſo liberal of ſuch treaſures.

And if modeſty be an Ornament proper to their quality as well as to their Sex, it cannot be denyed, but the contrary vice is by the ſame reaſon a ſtain to them both, nay a ſtain ſo much the baſer, as the ſubject upon which it fals, is of a higher birth, or of a more elevated fortune. And therein not to diſpleaſe the *Muſes*, whom I reſpect, and *Poeſie*, which I honor, their *Taſſus* ſeems to me ridiculous, for permitting that to illuſtrious Ladies, which he permits not to ordinary Dames. He might have maintained with as much reaſon, that ſcabs are noiſome on the feet, and not on the face; that dirt which ſpoils linnen or courſe Cloth, gives luſtre to Silk or Scarlet; and that defects, which would diſgrace a figure of clay, would not do the like to one of Ivory. Was he ſo poſſeſſed with his Love, or ſo troubled with Melancholy, as he had forgotten that great Perſons may not have ſmall imperfections, and that the leaſt defects diſfigure the faireſt works? Hath he never obſerved that all the defections of the Moon are numbred? That there happens no Ecclypſe to her which cauſeth not all *Hiſtorians* to ſpeak of it? That the ſpots and defections of the Sun, though they be only ſuch in appearance, are yet ill interpreted by the world? And if he had obſerved all this, in what ſenſe, to what end, and with what colour could he write, that thoſe Heroick perſons, of whom he ſpeaks, might loſe their faireſt flower, and receive no diſhonor by it.

Nay more, publike honeſty here joyns it ſelf with the honor of particular perſons againſt this fair Morality of *Taſſus*. Impurity is not only more ſordid, and of a worſe odour in theſe eminent perſons, but more contagious, and of more dangerous conſequence. Ill example, and an infectious air is alwayes to be feared from what part ſoever it comes, and what wind ſoever moves it. But it hath a more ſubtile poyſon, and a more penetrating

trating malignity, when it iſſues from great Houſes, when it is breathed forth by a mouth of Authority, when it is carried in garments of ſilk and gold. And if in theſe times Princeſſes, and ſuch as approach neer to their degree, had declared themſelves for the ill Doctrine of *Taſſus*, the very next day all other women would believe that it concerned their honour to be Gallants. And the licentiouſneſs of Ladies would be brought in faſhion, as well as their Apparell and Dreſſes.

It will nothing avail to oppoſe hereunto the example of *Semiramis*, of *Cleopatra*, and of other Princeſſes who have been couragious, magnificent, learned and expert, and yet have not been very chaſte. I have ſaid already, that this ſtain was ſo much the baſer, as being placed upon a more precious matter, and wrought with more art. And if the integrity of *Cato* the Senſor and drunkard could not juſtify drunkenneſs; I ſee not how the incontinence of Ladies will be juſtified by the valour of victorious and unchaſte *Semiramis*, or by the ſpirit and generoſity of the knowing and licentious, the magnanimous and debauched *Cleopatra*. Surely it is great pitty that ſo many Vertues have been ſo ill lodg'd, and with ſo bad company. And ſince the Holy Ghoſt hath compared fair women who are not wiſe, to Sowe's adorned with bracelets of gold: ſince a Philoſopher hath ſaid, that fair ignorant perſons were veſſels of Allabraſter fill'd with vineger, we may alſo ſay by the ſame reaſon that theſe magnanimous, debauched, and theſe learned, licentious women were full fraught veſſels, and loaden with dirt; magnificent Pallaces, and infected with Ordure and unwholſome air; coſtly Monuments, and filled with putrifaction. And therefore we muſt conclude, that modeſty is a vertue neceſſary for *Heroeſſes*; And that great Ladies have more intereſt in its conſervation, then thoſe that are inferior to them both in birth and fortune. The diſcourſe by which *Taſſus* endeavors to prove the contrary, is ſcandalous: And if I might be credited, he would be condemned by the expreſs ſentence of all Ladies; And his Author would be baniſhed out of all Cloſets, and Chambers, as Poets his predeceſſors were heretofore out of the Commonwealth of *Plato*.

EXAMPLE.

Gondeberga *of* France, *Queen of* Lumbardy.

THere are not only good reaſons to alledge againſt the bad doctrine of *Taſſus*, but whole Volumes of examples to oppoſe againſt him: And for two or three licentious women, who have diſhonoured Nobility, and diſparaged the Graces, Hiſtorie might ſend *Heroeſſes* in Troops, who have been chaſte and magnanimous, who have had the ſame degree of courage and modeſty, and have conſerved the tincture of purity in the ſplendor of a ſoveraign Fortune.

I leave all the fabulous ones which are created by Poets, and nouriſhed

by the Compoſers of Romances. I leave even the true ones which are too far-fetch'd, and appertain to forraign Hiſtory; and it ſatisfies me to produce a French woman, who hath been more chaſte and valiant then *Lucrecia*, and will no leſs couragiouſly defend the honour of Ladies; though I do not expoſe her with a ſword in her hand, nor repreſent her prepared to commit a murther.

Gondeberga, a Princeſs of the blood of *France*, and neer allyed to King *Dagobert*, was born with all the Graces and Advantages ſhe could receive from Nature. Her Nobility was of a Race which had this quality of the Pome-Granad-Tree, that it bears no head that is not crowned, and full of Heroick ſpirits. Her beauty was ſoveraign by right of Nature, which reigns without ſtrong holds and Armies. Her wit and courage might have made a Conqueror, if it had been placed in another Sex. Nevertheleſs it was a courage without cruelty; it was a wit tempered with ſweetneſs and force: And as for her vertue, it was ſo pure, and of ſo good odour, as it penetrated all her actions, and left no part of her life, upon which detraction it ſelf could colourably taſten an untruth.

Being advantaged by this natural endowment, which was more to be eſteemed then all the Crowns Fortune could give her, ſhe was eſpouſed to *Arioldus* King of *Lumbardy*. The firſt years of her marriage were happy and peaceable, either by her carriage, which was pleaſing and dexterous, or by the power of her vertue, which wrought ſucceſsfully upon *Arioldus*'s heart, and diſpoſed him ſweetly to contribute his eſteem and complacences to this domeſtick felicity. Nevertheleſs as there be Serpents which are naturally enemies to fair Flowers; and as Dogs do not bark againſt the Moon but when ſhe is perfect, and poſſeſſes all her light; ſo there be jealous Devils who have a particular ſpite againſt pleaſing and illuſtrious vertues: and it was one of theſe infernal Spirits who impoyſoned the mind of *Arioldus*, and changed the happy ſtate of *Gondeberga*.

She had in her ſervice a young Lord, native of *Lumbardy*, named *Adalulfus*, a perſon of a gracefull aſpect, and full of courage; who beſides his exteriour gallantry, had alſo that which was uſeful and ſerviceable in the Field. But as the moſt part of Court Vertues, to qualifie them rightly, are but ſportive, and painted Vertues; but poor ones, which act the part of Queens, and deformed ones with fair masks: ſo this gracefull meen, and great courage of *Adalulfus*, covered a dangerous pride; and an extream preſumption lay hid under this Gallantry. Nevertheleſs, whether theſe defects were covered over with ſo curious a plaiſter, and ſo artificially applyed, as nothing of it appeared to the eyes of the Queen, whether ſhe ſuſpected it to proceed rather out of Youth then any formed malice, or that ſhe really believed that vertues did loſe nothing of their grace in the company of vices, ſhe did not forbear to have a ſingular eſteem of him, and to reſerve thoſe favours and kindneſſes for him, which ſhe had for no body elſe.

Theſe favours indeed were very innocent and pure: and there was nothing undecent and immodeſt in theſe kindneſſes. But diſcretion was wanting:

wanting: and *Gondeberga* ſhould not have truſted ſo much to her innocence, and the purity of her intentions, as not to remember, that there is nothing ſo pure, which may not be impurely interpreted; and that even the ſpirit of Roſes, innocent as it is, ſerves for matter of poyſon to Spiders. Moreover there are ſome men ſo vain, and ſo well perſwaded of their own merit, as they cannot believe that a woman, what preſervatives ſoever ſhe may carry about her, and with what Vertues ſoever ſhe is guarded, can look upon them without forfeiting her liberty at firſt ſight, and her reaſon at the ſecond. And the extravagancy of ſome proceeds ſo far, as to perſwade themſelves, almoſt with the good man of the Comedy, that the Dog-daies, and the Southern wind, which cauſe Feavors, are leſs dangerous to women then their preſence.

Adalulfus was one of theſe good people; he eaſily believed that the eſteem which *Gondeberga* expreſſed towards him, proceeded from paſsion. He took her civilities and favours for coloured Courtſhips, and fore-runners of a vanquiſhed Chaſtity, which was willing to be ſummoned, to the end it might ſurrender with Ceremony, and according to the forms of War. Adding temerity to this Viſion, he had the impudence to ſpeak to her of Love, and to violate Majeſty by the impurity of his mouth, and by the blaſphemies of a ſacrilegious ſolicitation. *Gondeberga*, who was one of thoſe generous Ladies, who are not to be touched without puniſhment, and who have thorns of Roſes, as well as their Graces & Bluſhes; remaining awhile without making any reply, either becauſe ſhe feared to proſtitute her voice and ſoul to the ears of this infamous perſon, or that ſhe deliberated on the puniſhment of his Audacity, ſhe ſuddenly roſe up, and without other anſwer, ſpit in his face at her departure.

I expect indeed that gentle ſpirits will not approve this quickneſs, and that they will alledge againſt her the addreſs & moderation of the wiſe and vertuous *Infanta*, who puniſhed with a profitable and honourable diſmiſſion that lunatick *Spaniard*, who had diſcovered his love to her. But ſurely the boldneſs of the *Lumbard*, who violated the ſanctity of a Crown, which came neer to Sacriledge, was another kind of folly, then that of the *Spaniard*, which related more to his head then heart: who was reſpectfull and modeſt: And paſsing no farther then to Congies and Grimaces, might be ſatisfied with wind and ſmoke. Let not the Stoicks and their Paradoxes take offence at it, all fools are not of the ſame ſtamp, nor will be treated in the ſame manner. And if mildneſs were ſeaſonably uſed by the Princeſs of *Spain* towards a melancholy Innocent, who diſcourſed not of his folly, but to windows, and only expreſſed himſelf by his guittar in his Serenades. The ſeverity was no leſs opportune, which the *French* Lady exerciſed on a furious perſon, who had need of chains.

However it were, *Adalulfus* equally confounded, and irritated by the affront he conceived to have been offered him by *Gondeberga*, retired, with ſhame upon his face, and poyſon in his heart. He likewiſe deferred not long the vomiting it forth, and what he vented, troubled all *Lumbardy*, and diſperſed its bad odour as far as *France*. He repreſented to himſelf, that

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in affairs of this nature one ought not to be fearfully wicked, and by halfes; that bold and conſummated Crimes were the moſt ſucceſsful, and that ſince the King could not fail to be advertiſed of what had happened, it were good to begin firſt, and turn the ſtorm upon the head of *Gondeberga*.

Being fortified by this reſolution, and his natural Audacity, he preſented himſelf before the King with the face of an Impoſtor, and a countenance verſed in the art of diſsimulation and lying. "He began by a counterfeit "grief & falſe regrets: He complains of the harſhneſs of a new duty, which "changeth the duties of his condition, and offers violence to his honor. "He calls that neceſsity, cruel, and unfortunate, which enforces him to "become an informer againſt a perſon, who was ſacred to him, and for "whom he would have expoſed a thouſand lives. And after a tedious "intricacy of many confuſed words, by deſign and craft, it fell from his "mouth, that he had diſcovered a ſtrange practice between the Queen and "*Taſon*, Governor of *Tuſcany*: That the end of this practice was to poiſon "the King, and to raiſe *Taſon* to his Bed and Throne: That there remained "nothing but a fit conjuncture to execute this deſign. And that if an effi-"cacious and couragious prudence were not oppoſed to ſo preſsing a miſ-"chief, and which hung already over his head; it is to be feared that his "delay and circumſpection might prove fatal to him; And that a moment "of time ill managed, might draw, together with his death, a general ruin "upon the State.

Arioldus affrighted with ſo ſtrange a relation, and a danger ſo little expected, remained ſpeechleſs for a while: And his mind perplexed with the confuſion of wandring thoughts, and ballanced between belief and doubt, knows not what reſolution to take. His thoughts being fixed at laſt upon the teſtimony of *Adalulfus*, the conteſtation was great in his heart between a Husband and a King, between Love and Fear: And theſe pieces being ſo neer to him, and ſo contrary in themſelves, he neither preſented to his mind an expedient, whereby he might reconcile them, nor any conſiderable reaſon upon which he might juſtly give ſentence for either. At laſt he ſubmitted to fear, and declared for the King, upon whoſe conſervation the Husband depended: And being perſwaded, that in dangers of this nature diſtruſt brings ſafety, and to be credulous is the part of a wiſe man; without deferring the buſineſs till the next morning, on the ſame day he ſecured the Queen, and cauſed her to be carried to the Caſtle of *Amello*, where during the ſpace of three years ſhe had commerce with no perſon whatſoever: And light it ſelf beheld her only by intervals and ſtealth.

The wiſe Princeſs patiently did acquieſce to the will of the King her Husband; And endured this civil death with a conſtancy, which ſhewed cleerly that there was ſomething in her more noble then her blood, and more Soveraign then her Crown. This trial, though harſh and painful, proved not unprofitable to her. It gained her the conſummation, and the laſt purity of vertue: And when God perceived this laſt purity, and this compleatment, which forms great Examples and Heroick models, he

cauſed

cauſed a deliverer to come from this ſide the *Alpes*, who took her out of priſon, and replaced her with honor upon her Throne.

Dagobert advertiſed of this unjuſt Treatment, and contrary to the Articles which the King of *Lumbardy* had entred into concerning his Neece, ſends an Embaſsie to him to complain of the injury, and to require the juſtification of the priſoner. *Anſelot*, to whom the Commiſsion is given, diſcharges it couragiouſly, and with words of authority which ſavored more of command then Remonſtrance. "He repreſented to him that the "blood of *France* had been till then pure, and held in veneration: That "it hath never been yet known that one ſingle drop of it was ever ſtained. "That the King his maſter could not perſwade himſelf, that it had begun "by his Neece to loſe its luſtre and become corrupt; that it concerned "his honor and duty to juſtifie her: That to this end he had ſent a "Champion to fight with the Informer. And that if *Arioldus* refuſed to "grant the Combat according to juſtice and cuſtome; he would come in "perſon to abſolve his Neece with a hundred thouſand men, and inkindle "ſo great a fire at the gate of her priſon, that all *Lumbardy* ſhould feel the "ſmoke of it.

Ariclus having aſſented to the Combat for the deciſion of this affair, *Aribert* the Queens Couſin threw down his Pledge, and it was taken up by *Adalulfus*, who judged it more ſafe to commit his life and honor to the fortune of Arms, which might prove favorable to him, then to abandon them both to a certain loſs by an anticipated Declaration. *Adalulfus* was indeed both dexterous and valiant: But there is no Addreſs againſt the providence of God; There is no valour which ſinks not under his juſtice. He was overcome and puniſhed by death, after a publike confeſsion of his impoſture. And *Gondeberga* was re-eſtabliſhed with the general Applauſe of all *Lumbardy*, which had deplored her misfortune, and ſtill conſerved for her, its good affections and ſuffrage.

This Hiſtory doth not only ſpeak in favour of the chaſtity of *Heroeſſes*, and defends it againſt the ſcandalous Morality of *Taſſus*: But one may alſo draw other lights from thence, which are no leſs inſtructive, nor leſs uſefull for the direction of Ladies. Firſt, this ſo pure affection of *Gondeberga* towards *Adalulfus*, ought to teach our malicious Criticks, that very often what they find of ill Odour in particular actions, proceeds from the depraved diſpoſition of their own brains; That they take ſometimes Stars for Comets; and that they ſuſpect impurity and corruption even in thoſe friendſhips, where there is nothing but a pure ſpirit, a moſt pure light, and a fire looſned from matter.

But it is not enough for Amities to be pure and innocent, they ought to be conſiderate and reſerved, and muſt take heed of making indiſcreet advances. Raſh and preſumptuous *Adalulf's* are to be found every where, who have alwayes prepared matter to inkindle a fire out of the leaſt ſparks of affection which are diſcovered to them. And what moſt imports, is, that they cannot be ſatisfied with a ſecret temerity, and an interior preſumption. They become confident by their imaginary conqueſts. They dream of favors

vors and fortunes, and divulge them when they are awake. They counterfeit Aſsignations, and forge Letters; And theſe counterfeit Aſsignations are followed by real quarrels: Theſe forged Letters inkindle fire in Families, and blaſt the beſt Fames, and the moſt innocent lives; ſurely ſuch muſt needs be incorrigible who cannot be converted by ſo many examples. And though the ſacred ſcripture forbids us to lament an Inchanter, who ſuffers himſelf to be ſtung by a Serpent which he himſelf hath charmed, yet is he more to be deplored then a woman who confides in ſo deceiptfull a faith as that of men, and hazards her reputation upon oaths which have been ſo often broken.

In fine, misbelieving Chriſtians and baptized Epicures will learn from the double revolution of this Tragedy, that although truth and juſtice do not viſibly intervene in all actions which are repreſented upon the Theatre of this world, yet we cannot ſay that they ſleep behind the Scene, or remain there idle. They ſuffer there indeed confuſion and diſorder for a time, but it is not a perpetual confuſion, nor a diſorder without art. And this art cannot appear till the concluſion, to which they by deſign reſerve the deliverance of Innocence, and the puniſhment of Calumny.

Clælia.

CLELIE et ſes Compagnes deffont le camp de Porſene, par la hardiesse de leur fuite et portent à Rome la ioye la paix et la gloire. Titus Liuius lib. 2

Vignon inuent.

Mariette excud. cum priuil. R

Clælia.

HAve an eye and hand upon your Horſes, generous Fugitives: The River where you paſs is rapid and full of danger: and though it be of your party, and a Roman like you, yet one may fear that it approves not of your flight: and that it carryes you away to Sea, inſtead of bringing you back to *Rome*. But I may cry out with open mouth, and with all my ſtrength, yet cannot be heard. It is impoſſible for my voice to reach them amidſt the confuſed clamors, and the preſsing outcryes of a whole Camp purſuing them. The tumult as you ſee is great upon the ſhore. The whole Army near upon have quit their Tents: you would ſay that the ſignal is but now given either for a battel, or a general aſſault; and this tumultuary Sally, and with ſo much noiſe, is only deſign'd to apprehend nine or ten Maids vvho are fled from thence.

Do not believe that this accident is a prank of the Devil, who cauſeth panick fears: much leſs is it to be taken for a game of Fortune, of this inſolent and fantaſtical Sportreſs, who often raiſes theſe fears in the greateſt Kings and Armies. It is a myſterie of *Romes* Genius: It is a ſerious preſage

of her future Empire, and a certain forerunner of the Victories which are ordained her: For it is fit to inform you where you are, and to render you an account of the ſpectacle which begets your aſtoniſhment.

This River is *Tyber* the nurſe of *Rome*. It is not yet adored by other Rivers, and acknowledged by all Seas. It is not yet crowned with Triumphant Arcks, Obelisks and Amphitheaters, as one day it will be: And nothing but initiated Towers and imperfect VValls appear upon its Banks, which are as it were the ſwath-bands of the yet Infant Republike. Meanwhile it rolls along gravely and with pomp: And as if it were already ſenſible of its future glory, you would ſay that it doth accuſtome it ſelf betimes to the *Roman* dignity, and the Majeſty of the *Empire*.

As for theſe *Maids* who ſo boldly and with ſo much danger paſs it over, are of the chief Families of *Rome*, and the Companions of *Clælia*. The *Senate* had delivered them up for Hoſtages of the Treaty made with *Porcena*, who but yeſterday kept the City beſieged, and endeavored to replace the *Tarquins*. But being perſwaded by *Clælia* that their detention was an impriſonment ſweetned by ſpecious terms, and by forms unknown both to their Sex and Age, and that in other reſpects it ſtood not with their honor nor the dignity of the Commonwealth to ſuffer ſo fair a portion of *Rome* to be led Captive into *Tuſcany*, they made an eſcape out of the Camp by confederacy: And behold them croſsing *Tyber* with a boldneſs, which will compleat the liberty of their Country, and be recompenced with Elogies and Statues.

The noiſe of it is great, and the aſtoniſhment general through the whole Camp of *Porcena*. He came himſelf to the Sea ſide to be a ſpectator of his ſecond defeat, and of the diſorder in his Army. The loſs of a battel would have leſs weakned him then this bold Act which aſſaulted his reputation, and overcame him without effuſion of blood. The attempt of *Mucius*, who lately undertook to kill him in the midſt of his Camp, had apparently left him more courage and hope to overcome the fortune of *Rome*, and to humble the pride of the *Romans*. He

He reſented indeed this adventure, wherein he ſaw all his deſignes ruin'd and his reputation loſt. But he reſents it generouſly and like a King: His aſtoniſhment was not barbarous and ſtupid: He was not one of thoſe unjuſt perſons, who can only eſteem ſuch Vertues, as are their ſtipendiaries, and wear their Liveries. He looks with reſpect upon the preſages of the growing Monarchy: And though he hath taken upon him a ſuperficiall and exteriour anger to ſatisfie his irritated people, and to contribute ſomething to the violated Treaty; yet interiourly, and in his heart he applauded this boldneſs, and ſubmitted the *Tuſcan* Fortune to the *Romane*. He will preſently make a greater noiſe, and ſend Deputies to the Senate to complain of the breach of Faith by the Fugitives, and to require reſtitution of them. But he will only reſtrain his anger till their return: And changing his part as ſoon as he ſhall have them in his power, he will convert his Complaints into Praiſes. He himſelf will compoſe an Elogy of *Clælia*, and ſeriouſly, and with a ſolid reward crown the ſame Vertue which he menaceth with his countenance.

The Soldiers who went diſorderly out of their Tents, render not ſo much Honor to his Vertue, nor look upon it with ſo reſpectfull and peaceable an eye. The alteration appears as extream in their ſpirits: and their indiſcreet and tumultuous anger clearly demonſtrates, that in Armies, ſound judgement is not common, and reaſon reſides ordinarily all in the Generall. Caſt your eyes in this occaſion upon theſe who are as immovable, as if this adventure had charmed them: You would take them for armed Statues, or for Gyants that ſleep ſtanding, and with open eyes. They have likewiſe but an uncertain and confuſed ſight, and the leaſt amazed amongſt them cannot ſay, whether he ſees what is done, or whether he dreams. Behold others who ſtretch forth and ſtir their arms, as if they had wings, and were to flie after theſe Maids. But whatever hath been ſaid of *Icarus*, they will not riſe up from the ground with their arms; and their whole flight being meerly imaginary, nothing but their reproaches and imprecations will paſs the River. The arrows of theſe

Archers are much more to be feared by *Clælia* and her Companions: They have iron teeth and reall wings; they can flye faſter, and wound more dangerouſly then the reproaches and imprecations of the reſt. Behold the ſtraining of ſome in bending their Bows, and the ſtrength of others in diſcharging their Arrows. Let us cry out to them to ſpare innocent and diſarmed Beauties, and not to offer violence unto a Sex for which VVar and Barbarity it ſelf hath reſpect; to pardon at leaſt the Graces of *Rome*, if they will not honor its Vertues, and ſubmit to its Fortune. But by no means, let them alone; their Arrows will be more humane and diſcreet then themſelves; they will better underſtand the rights of their Sex, and the common reſpects which are due to them. The noiſe they make in the ayr, is as it were a complaint of the violence which hath been offered them: You would not take them for Courriers ſent after theſe Fugitives; you would take them for other Fugitives, who ſave themſelves after the firſt. Some fall down at *Clælia's* feet, others ſink before her Companions, and all theſe Arrows plunging themſelves in the River, aſſure them by their fall that they come not to hurt them.

Meanwhile the couragious Damſels recover the other ſhore, where Glory and the Genius of the Republike expects them. *Clælia*, who inſtigated them, is ſtill their guide, and advances firſt upon a Horſe generous by Nature, and probably proud with the Beauty and Nobleneſs of his burthen. That other ſo famous Beaſt upon which *Europa* croſſed the Sea of *Creete*, was leſs ſtately, and ſwam leſs gallantly, and with leſs pomp. See how he manages his feet in meaſure and cadence, and how his lofty head ſalutes afar off the Towers of *Rome*. Surely he would merit to be conſecrated, as well as the ſhe VVolf, which was Nurſe to the Founders of the City. And the *Senate* will appoint him at leaſt a *Statue*, and cauſe her memory to be kept in Marble.

She that governs him is as little affrighted with the Arrows, as with the cryes and reproaches which follow her. Fierceneſs is beautifull, and boldneſs pleaſing on her Face.

There

There is ſomething, I know not what, that's Noble and Majeſticall about her, which reſembles Soveraignty. And were ſhe armed, one would imagine that it vvere Victory her ſelf which abandons the *Tuſcans*, and is going to render her ſelf to the *Romans*. Her Companions follow her vvith a bold and reſolute cheerfulneſs : The vveakeſt are mounted two by two upon their Horſe ; the reſt hold by their Tayles, and ſwim the beſt they are able. They have all an equall confidence ; and the fire vvhich iſſues forth of their eyes, and addes ſomething, I know not vvhat, of ſplendor to the fierceneſs of their looks, clearly ſhews that they are very pure *Roman* vvomen, and that their hearts are full of the blood and ſpirit of the Republike. The vvaves becomming ſmooth under their bodies, carry them vvith reſpect and delight. It ſeems that ſome Soveraign *Genius*, and full of Authority is come opportunely to keep them in awe : And if ſome of them riſe above the reſt, they do it vvith ſo much modeſty, as gives occaſion to believe, that it is only to applaud this Adventure, and to teſtifie their joy.

The God of the River comes forth in perſon to be a ſpectator, and to partake of the hopes of *Rome*, and of the preſage of her Victories. Behold him Crowned vvith branches of Corrail, and Encompaſſed with Reeds, vvho expreſſes his aſtoniſhment by his action. Tears of joy trickle down from his eyes, vvhich are mingled vvith the vvater vvhich fals from his Hair and Beard. *Horacius* vvas lately received by him vvith leſs gladneſs, when he caſt himſelf between his Arms after the fall of the Bridge, vvhich had been ſo bravely and couragiouſly defended by him. And his hands lifted up to Heaven, ſeem to thank the Gods for having allyed him to a Republike, whoſe Daughters triumph over Kings, and know how to vanquiſh Armies without fighting.

SONNET.

SONNET.

CLÆLIA ſpeaks.

CLælia *eſcapes, ſhe to the ſhore is nigh,*
The Fortune of great Rome *do's with her fly:*
Before a Camp, whoſe ſhafts purſue her pace;
Her heart, to brave them, mounts into her face.

Tyber *invites her from his Channel's ſide,*
His waters under her do gent'ly glide,
And, while ſhe ſwims triumphantly, do even
Shine with her beauties like a ſpangled Heaven.

You beauteous Fugitives, depoſe all feare
Of meeting Death; theſe ſhafts in their careere
Stop to reſpect you; and theſe waters ſhow
Your fires conſume them, they are ſunk ſo low.

But ſet theſe Charmes apart, yet were't in vain
To think you e're could periſh: You obtain
From Vignon's *Pencil an enlivening breath,*
And what he quickens, is exempt from Death.

Elogy of *Clælia.*

THe Republike was but newly born when ſhe was attaqued in her cradle by the *Tarquins*, and beſieged by their Allies. *Mucius* a yong Roman,ambitious to ſet her at liberty,entred in a diſguiſed habit into their Camp, and attempted upon the life of *Porcenna*; The blow and death he carried, having by a happy miſtake for the King lighted upon his Secretary; The inraged Roman puniſhed his hand for the error of his eyes; And in the ſight of *Porcenna* and his People he burnt it with the fire of the Altar which was there prepared for a ſacrifice. Thereby he gave them a ſecond aſtoniſhment, far greater then the firſt, and affrighted them more with the puniſhment he inflicted upon himſelf, then he had done by his bold attempt; *Porcenna* deſpairing of taking the City from whence as many Gladiators might ſally forth againſt him, as there were young men whoſe blood and courage the burnt hand of *Mucius* might inflame,ſent Propoſitions of peace to the Senate,which entertained them and offered him the children of the chief Families of *Rome* for Hoſtages of their Faith. The Treaty was concluded, and the Hoſtages accepted: *Porcenna* withdrew his Army from the City, and being incamped along the *Tyber*, made way for the adventure repreſented in this Picture.

The Hoſtages followed the Camp, and each of them was religiouſly obſerved, and as an Article of Peace. *Clælia* was particularly conſidered, both in regard of her birth and gracefull behaviour,and the courage which appeared in her looks. This Virgin, who knew not how to diſtinguiſh between an Hoſtage and a priſoner, and who had only learned hitherto to be free and Chaſte, not accounting her Chaſtity very ſecure in a Camp allied to the Raviſher of *Lucrecia*,preached honor and liberty to her Companions,and offered to lead them couragiouſly to both. Perſwaded by the Eloquence and authority of her countenance, by the force and vigour of her words; they all went forth with her, and caſting themſelves into the River *Tyber*,they croſſed it under a cloud of Arrows and Darts which purſued them. Being arrived at *Rome*,as much inflamed by the action they had performed, as bathed with the water they had newly paſſed over, there came a crowd of people to applaud and load them with Benedictions and Crowns. The next day the *Tuſcans* ſent to demand them with threats, and the Senat returned them back to make good their faith,and accompanied with excuſes.

At their return to the Camp, *Porcenna* praiſed them in the preſence of the whole Army which was ſet in Battel array to receive them with ceremony and pomp. He profeſſed, that if *Mucius* had affrighted him, *Clælia* had vanquiſhed him; and that ſo bold and couragious a flight was his defeat, and the victory of *Rome*. This done, he ſent her back with ſuch Hoſtages as ſhe was pleaſed to chooſe. The Senate received her in Triumph; And to leave unto Poſterity an Eternal mark of her vertue,cauſed her Statue to be erected on Horſeback, which was the firſt of this name

and

and Form, and the eldeſt of all the Brazen Statues of the Conſuls, and of all the Marble ones of the Dictators, which adorned the City ſince her time. The Republick, which received its Birth from the Vertue of a Woman, was conſerved by the boldneſs of a Maid: And the *Camilli*, *Fabricii* and the *Cato's* inherited from *Lucrecia* and *Clælia*, Courage, Glory and Liberty.

MORAL REFLECTION.

THis generous Maid, who rather affected an honorable and perilous Freedom then a ſubjected & captivated Security, is to chaſte Women a great Miſtreſs of Honor and Chriſtian Liberty. She teacheth them gallantly & like a Roman, the very ſame which St. *Ambroſe* doth in ſo handſom a Latine ſtile. She tells them that Chaſtity is not ſervile, and cannot be made a Captive; that it cannot endure chains; no not thoſe which adorn and beautifie; that it is an enemy to all ſorts of Priſons, even glorious and magnificent ones, even thoſe which are built for riot and pleaſure. This free and generous Chaſtity did not invent the Neck-laces, Bracelets, and other enſignes of this pretious and ſpecious ſervitude which Women have made for themſelves. And when they are impoſed on them by a ſuperiour Power, and the tyrannie of Cuſtom, ſo far is Chaſtity from rejoycing, or beautifying and adorning her ſelf therewith, that ſhe wears them with regret and pain; and groans under chains of gold and pearl, as *Heſter* did under the yoke of her Diadem.

But if ſhe cannot endure theſe jewels which adorn the body, much leſs can ſhe bear with thoſe which afflict the minde; which are the yoke and torment of the heart, which bind the thoughts and inchain deſires; which make of a poor ſoul a voluntary and obſtinate Captive. Likewiſe there is no ſervitude more averſs to her, then that of the heart. It is very hard for a woman to be held by that, and remain chaſte: And how ſtrong ſoever a place may be, yet it is taken when Hoſtages are once given. Beſides, it is obſervable in this Hiſtory, that the generoſity of *Clælia* effected more alone then all the heads of the Senate, and all the arms of the Camp: And that which is very ſtrange, a vertuous Woman and a bold Maid were the Foundreſſes of the Republick, and the principal cauſes of the Roman Liberty. A more famous proof cannot be brought, concerning the utility of the Vertue of women. But this matter will have a more juſt extent in the enſuing Queſtion.

A MORAL QVESTION.

VVhether the Vertue of VVomen be as beneficial to the Publick, as that of Men?

THis Queſtion is not one of thoſe extravagant Problems and Paradoxes which are made at random, and without any appearance of doubt. On what ſide ſoever you take it, there is a probability, and evident and colourable Reaſons for it: And the vertue of *Clælia*, which was no leſs profitable, nor leſs eſteemed at *Rome* then that of *Horatius* and *Scevola*, doth clear it at leaſt of Temerity. However my intention is not to decide it. It will ſuffice that I ſet down plainly and ſincerely the pretentions and right of the Parties. The Readers will deliver their opinion how they pleaſe, concerning my Relation: If there be injuſtice in their Cenſures, this injuſtice will neither prove Murther nor Theft: and after this, there will remain neither any death for them to expiate, nor any reſtitution to be made.

Let us begin with our own Vertue which is the eldeſt, and will have the firſt place; and let us forget nothing which may ſupport her Right, and ſet a value upon her Advantages. Firſt the Vertue of Men is a Vertue of Command and Authority, a ſuperintendent and directing Vertue. She is for that ſide which governs and directs: And it is as well a part of her Duty as of her Right to govern and conduct. For this reaſon, as in a humane Body the Head is of more uſe then the Arms, and Diſcourſe then Motion: As the Art of a Pilot is more neceſſary and uſeful in a Ship then the skill of the Marriners: As the valour of a Commander in chief, nay an infirm and weak Commander, is more important in an Army, and contributes more to Victory then the valour of Souldiers who are in perfect health (which hath cauſed this ſaying, That Stags which ſhould have a Lyon for their Captain, might overcome Lyons which ſhould be led by a Stag.) So in a Common-wealth, the vertue of Men which is on the commanding part and hath the ſuperintendency and government, ſeems to be more advantagious then the vertue of Women, which is dependant and ſubaltern, and hath only by natural Right a docility, ſubjection and obedience.

Secondly, What is ſaid of Good, is to be ſaid of Vertue. That Vertue which is the moſt common, and whoſe limits are leaſt reſtrained, which acts the moſt univerſally and in more then in one place; which extends it ſelf to more ſubjects, to more uſes, and to a larger ſpace, ought to be without doubt the moſt beneficial to the Publick; as it is in its ſelf the moſt perfect, and in its Stock and Natural Goods. Now the vertue of a Man is diſperſed through the whole Body of the Common-wealth: It act's in all the parts thereof, and gives to every one that life and motion which is proper to it. All Civil Functions appertain to it; All Military offices

enter into its Duty: Churches and Tribunals, City and Country, the Court and Deſert are under its juriſdiction; and conſequently for this conſideration it cannot be diſputed in point of utility with the vertue of a Woman, which is a particular and quiet vertue, a reſtrain'd and ſedentary vertue; a Vertue which ſcarce goes abroad without ſtaining its ſelf, or at leaſt without bluſhing, which can no further inlarge its ſelf then the length of the ſilken and woollen tyes, wherewith it is faſtened to its home.

In fine, Vertue is more profitable where it is moſt active; It is moſt active where it is moſt vigorous: And doubtleſs it muſt be more vigorous in ſubjects naturally ſolid and fortified by uſe, then in weak and ſlothful ones, where it is weak and remiſs. It is then more vigorous and active, and conſequently of greater utility in a man who is of a ſtronger and more ſolid complexion then a Woman; and who hath more vigour, more ſtaidneſs, more conſtancy, and more natural ſtability. And this Reaſon added to the two former, ſeems to conclude for us, and to give the prize to the vertue of our Sex.

However the vertue of Women hath likewiſe its right and pretentions: It is grounded upon Reaſons and Examples: It can alledge for its ſelf Experience and Hiſtory: And if we give credit thereto, it wants but indifferent and diſ-intereſſed Judges, and an eloquent and famed Advocate for gaining of its cauſe. Though I have never been at the Bar, nor poſſeſs that valour of Spirit and Language, wherewith combats are fought in the long Robe; yet I will adventure to ſay ſomething in its behalf. And if heretofore Military Orders have been inſtituted to defend it with Arms, I believe that without deſerting the cauſe, one may at preſent defend it with the Pen.

To begin then by giving an Anſwer to the Reaſons of the adverſe party, I ſay, It is certain that Publick Good is rather a work of Vertue which commands and governs, then of that which obeys and is governed. But it is not certain, whether this commanding and ruling Vertue be ſolely on our ſide: it is found alſo on the other, and not as a ſtranger. It acquits it ſelf there in the ſame charge, and executes all the Functions which it can perform amongſt us: And ſometimes theſe charges ſucceed there more happily; theſe Functions are performed with more addreſs and with a better grace. Aſſuredly if this Vertue found any oppoſition, either Natural or Moral to our Sex, *Artimiſia* and *Zenobia*, *Pulcheria* and *Amalaſonta* would be no leſs prodigious then the fabulous *Meduſa's* and *Gorgone's*. And the wonder would be no leſs rare to ſee a Woman reign, then to ſee a Woman flie. Yet that is not ſo, and the number of Princeſſes is large enough, who have governed more happily and with more dexterity, I ſay not weak Princes, ſuch as *Claudius* the ſimple; I ſay capable and able ones, even thoſe capable and able Princes, who have moſt affected to be like *Tiberius*.

As for what hath been ſaid, that the moſt diffuſed Vertue, and the moſt univerſal in its actions, is the moſt beneficial to the Publick; I confeſs

ſeſs that it hath been ſpoken judiciouſly and with reaſon: But the Vertue of Women hath been wrongfully and injuriouſly repreſented as an honorable Captive, to whom its houſe was given for a Priſon, and was bound with tyes of thred and cotten. I know not whether the uſe and cuſtom of this Age have not in this point offered violence to Nature: But I know very well that there was a time when it was more free: and that the Vertue of Women, leſs reſtrained then now it is, ſerved more profitably in all the parts of the Republick. The Jews had Women Generals of Armies, and Women Judges and Propheteſſes: Women have publickly taught Philoſophy and Rhetorick at *Athens*: A Woman ſucceeded in the School and reputation of *Plotinus* in *Alexandria*. The Univerſities of *Padua* and *Bologna* have had women Graduats and Readers: And to ſay nothing of thoſe whom Orators, Poets, and Painters have had for their Competitors and Rivals, there's ſcarce any Nation which hath not furniſhed Hiſtorie with Heroeſſes and Amazons.

It hath been ſaid in the third place that Vertue is more active, and conſequently more beneficial in a ſtrong ſubject wherein it is vigorous, then in a weak one wherein it is remiſs. This Propoſition being underſtood of the vigorous operation of the ſoul, contributes nothing to a Man, nor takes nothing from a Woman. Their ſouls are eſſentially equal and of the ſame temper: There are ſome Men indeed in whom Wit and Courage, Diſcourſe and Reſolution (which are the Nerves and Muſcles of the Soul) have leſs hold and vigour, then in many Women. And that if the Propoſition be underſtood of the ſtrength of the Body, and the ſolidity of Matter, it is from our purpoſe, and carries beſides our Level. Vertue is not of ſo low a degree: It hath not been given us to bear great burthens, and to hew down Trees: And the Moral hath not plated amongſt the qualities of a good Magiſtrate, and the conditions of a perfect Prince, the ſtrength of the arms, and the breadth of the ſhoulders.

From this conſideration then, the equality is at leaſt ſeeming between the vertue of a Man, and that of a Woman. And ſome perſon who would not reſt ſatisfied with having reconciled the parties, and reduced their pretenſions to equality, might adde over and above to the right of Women a new weight of Reaſons, which would carry it againſt the right of Men. Firſt he might ſay, that the particular diſpoſition of Families and the Families themſelves, reſemble particular States, and abbreviated Kingdoms, in which Women Reign. If they be Wiſe, Vertue and Peace Reign there joyntlie with them: And from this Peace of well ordered Houſes, the publick tranquillity, and good order of Cities ariſeth.

Unto that, he might adde that the matter and firſt ſeed of mens Vertues comes from a good birth, and is form'd by good Education: And that the Vertue of Women contributes much to a good Birth, and doth all in matter of good Education. It doth not import that Man ſhould be the firſt Principal or Original of Man, and that a Woman ſhould be but the ſecond and ſubaltern. Thus is the Sun the firſt Producer of Trees and Mettals, and yet Trees are good or bad according to the diſpoſition of the Earth

which is their common Mother: And under one Sun Gold and Palm-Trees are produced in one place; and elſwhere nothing but clay and thornes. It is the ſame with men; if there be of them Intellectual and Stupid, Couragious and Faint hearted, Modeſt and Inſolent, all theſe good and bad qualities derive from the Vertues or Vices of their Mothers. They take in their wombs by track of time, and drop by drop the different ſeeds and ſeveral tinctures of good and evil, ſteep'd in their blood and mingled with their humors: as Potters Clay receives a good or bad ſhape from the Mould in which its Caſt.

I know very well what dexterous and careful Tutors are able to perform, and what is done in Colledges and Academies. But ſurely what addreſs ſoever theſe Tutors have, and what Care ſo ever they imploy, yet they change not the matter which they work upon. Iron becomes not gold in the hands of the Goldſmith; Nor is Earth converted into Marble under the hands of the Engraver. Precious matters ought to come from the Quarry and Mine: And Noble Subjects and capable of handſom formes, are to be compoſed in the Mothers womb. I ſpeak nothing of Education, which is a painful generation and of long labor, and a Birth of many years. It is certain that this Education is effected by the cares and hands of Women. And if children be like ſhape-leſs lumps, to which it is neceſſary that the tongues of Mothers ſhould give the right form; it cannot be doubted but theſe tongues give them alſo the tincture, either of vertue or vice, according to the good or evil qualities wherewith they are indued.

In fine, one might alledge for the laſt proof of this Diſcourſe, that the vertue of Women is more efficacious then ours; and that our Examples are not ſo much followed nor run after in ſuch throngs as theirs; whether by reaſon Meekneſs is more attractive and perſwaſive then Force, and that pleaſing Originals never want Coppiers: Whether by reaſon guides of this Nature take away all excuſes from the Faint-hearted and Timerous: and that there is no Perſon who dares complain of the thornes and ruggedneſs of the way in their Company: Whether by reaſon all men being either Sons or Husbands to ſome Women, the Sons follow by inſtinct, or out of reſpect the wills of their Mothers; and the Husbands accommodate themſelves out of friendſhip or complacencie to the inclinations of their Wives. And for theſe reaſons the vertue of Women being generally followed, and having Imitators in both Sexes, it ſeems one may conclude, that their Sex is more profitable, and more conducing to the Publick Good.

Example.

EXAMPLE.

Theodelinda, *Queen of* Lumbardy.

IMpetuous Rivers which precipitate themſelves with noiſe, ſtay Paſſengers, and beget Spectators. And the quiet ones which gently and in ſilence inrich thoſe places through which they paſs, ſcarce finde any one to behold them. Nevertheleſs theſe impetuous Rivers are dangerous neighbours. They never do good which is not accompanied without ſome dammage: And their manner of enriching is commonly by ruine and waſte. It is even ſo with Military and Calm Vertues; both of them are ſerviceable and beneficial to the Publick: But the Military do not profit innocently and without prejudice. They only repair thoſe ruines which themſelves have made: And the riches which they diſtribute are ſtained with Blood, and acquired by Rapine. However by reaſon they make a noiſe and act tumultuarily, men run from all parts of the World to ſee them. Their Memory receives Elogies in every Language, and Applauſes from all ſorts of hands; And their Images are preſerved with honour in Hiſtory. From thence comes it that all Writers make ſo glorious mention of Warlike women, and that on the contrary they ſcarce take notice of the Peaceable, who have effected Good in a calm repoſe, and by wayes uſual and proper to their Sex.

Theodelinda was one of theſe peaceable, obliging, and leſs famous Women: And perchance we ſhould not have at preſent any picture of her, if the Great St. *Gregory* had not taken the paines to draw it with the ſame hand, wherewith he Adminiſtred the Sacrament, Bleſſed the People, and wrought Miracles. She was the Daughter of one *Garibaut* King of *Bavaria*: And that which is very wonderfull, though ſhe were born in a half barbarous Age, and more then three hundred Leagues from the Roman Excellency and Learning, yet ſhe equalled the Memory of the moſt Accompliſhed, and Learned of Ancient *Rome*. The chief thing is that her Science had no reſemblance with thoſe ſpecious and ſuperficial Sciences which ſerve only for ſhew: ſhe was pleaſing and ſolid, ſhe delighted beneficially, and with profit: and all the lights of her minde were beneficiall and fruitfull.

So perfect and ſo adorned a Vertue required a more glorious Theatre, and leſs diſtant from the eye of the world then *Bavaria*. *Autharus* King of *Lumbardy*, enamoured with her reputation, ſent a magnificent Embaſsie

baſsie to the King her Father, to ask her in Marriage. And his Embaſſadors being returned with ſatisfaction, he undertook upon their relation a great piece of Gallantry, and reſolved to go diſguiſed unto the Court of *Bavaria*, to be a Spectator of the wonders which Fame publiſhed of *Theodelinda*. He ſaw her, he was vanquiſhed by her; and returned more wounded by her preſence, then he had been by her reputation. A while after the Marriage was celebrated in great pomp at *Milan*: And there was nothing wanting to the happineſs of their Marriage, but the laſting of it. But what help for this? Is there not ſome malignant Conſtellation which cauſeth the beſt Fortunes to be leſs conſtant and laſting then the bad? Hath not Time a ſpight chiefly to handſome lives, and beautifull Couples? And do we not ſee that Roſes laſt but a day, and Thornes a whole year?

Nevertheleſs, this Marriage, which laſted ſo ſhort a time, was to *Lumbardy* the beginning of a long and important happineſs. *Autharus* who had War with *Childebert*, being enforced to take the field, to ſtop the Conqueſts of the *French*, who were entred into his Country, *Theodelinda* in the interim ſtaid behinde, intruſted with the Government of the State. It was very difficult to have good ſucceſs therein, being young, a ſtranger, and unacquainted with the Country. Notwithſtanding ſhe did undergo this Office with ſo good a grace; ſhe governed ſo judiciouſly; and ſhewed ſo much courage and dexterity in the managing of Affairs, as ſhe gained the approbation of all degrees: and in leſs then ſix moneths ſhe became the abſolute Miſtreſs of all hearts. Not one remained free; not one which would not be hers. And by a ſtrange revolution, at the ſame time that *Autharus* and *Childebert* fought for the Crown of *Lumbardy*, *Theodelinda* vanquiſhed it without Arms, and took it innocently both from the Poſſeſſor and Pretender.

This was not done by a trick of Fortune: ſhe is without motion, and may well be ſported with, but can ſport with no man. It was done by a particular deſign of Divine Providence, which was willing to preſcribe a great imployment to the Vertue of *Theodelinda*, and to make uſe of her for the good of the Church. In effect, *Autharus* dyed before the end of the War: and the *Lumbards* not finding themſelves ſtrong enough for the *French*, made as Honourable an Accommodation as they could with *Childebert*. Their firſt care after the concluſion of Peace, was to chooſe a fit perſon to fill up the Throne, which *Autharus* dying without Children, left vacant. It is apparent that the Cuſtomes of Nations, the Intereſts of State, and the Pretentions of particular perſons would have *Theodelinda* return into *Bavaria*. Her Vertue yet carryed it againſt Cuſtome: the Graces made ſute for her, and gained all the voyces on her ſide: and by a general conſent her hands already accuſtomed to govern well, were judged the moſt proper to mannage happily the intereſts of the State, and to divert with addreſſes the miſchief which was feared from the ambition of particular perſons.

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The Crown was ſolemnly delivered up to her: And from that time ſhe began to Reign of her ſelf; and by the right of her Vertue, which is the faireſt right of Kings, and the moſt illuſtrious claim which can enter into their Titles. Surely this cannot be paralleld in Hiſtory: And there would need a very perſwaſive vertue and of great authority to effect it. They muſt be Graces of a high expectation, and of a fair carriage, which could gain with ſo much eaſe upon great Ambitious Men, and a mercenary People; and procure the unitement of them both, in the choice of a Woman and a Stranger Being ſatisfied of her dexterity and capacity, they inveſted her with abſolute Power and Soveraignty without reſtriction. They did not imitate thoſe that binde their Princes upon their Thrones, who tye their hands to the Scepter which they make them bear, and take from them the diſpoſure of the ſame Authority which they give them. They only declare unto her, that if after the having tryed the weight of Regality, ſhe ſhould think fit to ſhare it with a Husband; they wiſhed that ſhe would ſeek no Forreign aſſiſtance, but ſettle her affection upon ſome perſon of that Kingdom.

Confirmed by this propoſition, and by the advice of her Councel, ſhe caſt her eyes upon *Agilulfus* Duke of *Thurin*, and divided with him her Perſon and Regality. This *Agilulfus* was a young Prince of a handſom aſpect and of great courage, who was endued with all the Qualities fit to undertake and overcome: And it was to be feared, leſt Fortune, which he might court, ſhould raiſe him to the Throne, had not *Theodelinda* prevented her. Not content to have made him a great King, ſhe undertook to make him a Catholick King, and to withdraw him out of the ſlavery of the Arian Hereſie. This was evidently an enterprize of greater labour and of longer time, then all thoſe which are performed with iron and ſilver Engines, with Fleets and Armed Nations. Nevertheleſs ſhe accompliſhed it by her cares and good offices, with Prayers and Tears. Her Prayers drew upon *Agilulfus* the light of Heaven: And every Tear proved a perſwaſive reaſon to him, which all the Arian Doctors were never able to anſwer.

Her conqueſt reacheth farther then one individual ſoul, though it were a Soveraign one and raiſed above others. It was more ample and of greater advantage to the Church. The chief Noblemen of the Kingdom, and almoſt the whole People being converted by the Converſion of their new King, ſubmitted with him to the zeal and piety of their good Queen: And this zeal was ſo vigorous, and of ſo great authority, this piety was ſo efficacious and victorious, that in a very ſhort time all *Lumbardy*, and the Provinces ſubject to it, abjured Arianiſm, and became Catholiques by the induſtry of a Woman She effected much more, and advanced the activity of her zeal, and the victories of her piety to a higher degree. *Adalulfus* had increaſed his ſins and dominions by the violated rights of the Church, and by uſurped Lands. He had thrown Catholique Biſhops out of their Seas, and introduced into the ſheepfold diſguiſed Thieves, publike impoiſoners, and Doctors of Error and Peſtilence. The vertuous Queen enjoyed no

no repoſe till the good Paſtors were recalled; till the Church was reeſtabliſhed in her Rights and Honors; and till reſtitution was made her of the Lands which impetuous and bold Hereſie had taken from her.

Theſe actions did not proceed from an unprofitable and idle Vertue: The moſt couragious and warlike ones did never act ſo vigorouſly, and with ſo much ſucceſs. And all the Crowns gained by the valiant Women in this Hiſtory, were never worth ſo much as a flowre of *Theodelinda's* Crown. The great Saint *Gregory*, who governed the Church at that time, underſtood the weight and importance of her Services: And being willing to render her publike and laſting thanks for them, he Dedicated his Dialogues to her by a Preface, wherein ſhe triumphs to this day: and wherein there is not a word which is not worth a Statue erected to her Vertue.

Some time after the Exark of *Ravenna* did over-run the Territories of *Agilulfus*, and took in ſome Places which lay convenient for him, and were ill guarded; This Lion, which was become more gentle, yet had not ſuffered himſelf to be enchained, quickly found again his Teeth and Claws, and haſtened to take revenge. All things tended to a perilous and ſcandalous War; and not only the Exarkcat of *Ravenna*, but even the Patrimony of Saint *Peter* was in danger, if *Theodelinda*, gained by Saint *Gregory*, had not extinguiſhed by her dexterity and Tears the fire which already began to be inkindled. Thereby ſhe preſerved liberty to the Church and ſacred things: ſhe freed the Church from her yoke: ſhe brake in pieces the Chaines prepared for the ſucceſſor of the Apoſtles, and chaſed away the Barbarians from before *Rome*. Her whole life was thus powerfull: And I know not whether there ever paſſed away one hour of it which was not beneficiall both to the Publike aud particular perſons. The moſt Magnificent Churches were built by her: and what is more to be prized then many erected Churches, was, that by her cares and good offices *Lumbardy* re-entred into the Church. But we muſt not make a whole Book of one Example: And I have ſufficiently diſcourſed of it, to encourage the Vertue of Women, to give them a holy and profitable Emulation, to withdraw them from idleneſs; to make them underſtand, that Chriſtian Conqueſts, Converſions of People, Heroick Works, and great Crowns belong as well to their Sex as ours.

Porcia.



PORCIE auale des charbons ardens, pour aller aprez ſon Mary: et par la hardiesse et nouueauté de ſa mort, egale la reputation de Caton et la gloire de Brutus. Valerius Max. lib. 4. cap.

Vignon inuent. Mariette excud. cum priuil. R.

Porcia.

THE defeat of *Brutus* could not be concealed from *Porcia*: The noiſe and mourning for it are great everywhere : The Publik as well as Particulars regret it equally and in common : and I believe that the very *Statues* in the *Senate* and *Tribune* have lamented a Citizen with whom in fine the Republike and Liberty of *Rome* even then expired. This generous woman did not receive this loſs with outcryes and fainting fits ; ſhe did not violate her Cheeks and Hair ; ſhe did not accuſe Heaven , nor reproach Fortune for it ; and one may ſay that the news of *Brutus* Death found *Brutus* living and victorious in *Porcia*. Nevertheleſs, with all this Fortitude and Courage, ſhe took a reſolution to die : and you need not doubt but ſhe will execute the reſolution ſhe hath taken.

Nothing of Cowardize ought to be expected from the Daughter of *Cato* ; nothing of weakneſs from the widdow of *Brutus*. She is couragious from her Race , and a Philoſopher by Alliance : and her Death will be as Stoicall as that of her Husband and Father : Her kindred and friends being willing to preſerve this fair remainder of the ancient Vertue,

did in vain ſet guards upon her : ſhe made them underſtand that they might inchain her body,but could never fetter her ſoul: That ſhe could paſs through a thouſand Chains, and as many cloſed Gates : and that if her Fathers Vertue was able to free him from the power of *Cæſar*; and that of her Husband, to preſerve himſelf from the victory of *Anthony*; Hers would not remain captive to their importune charity and troubleſome offices. In fine, whether ſhe had perſwaded or prevailed with them, you ſee her out of their hands: And how little ſoever their cares are retarded, it is much to be feared they will come too late, and not finde her alive.

A ſlave who had broken his Chains, and freed himſelf from a long impriſonment, could not be more joyfull then you behold her. Her joy notwithſtanding is modeſt and ſevere: As her heart never changes place, ſo her face never alters colour: and her Death from this very inſtant will be as quiet and ſerene, as her Contentments were heretofore. She repreſents not to her ſelf the place to which ſhe goeth, nor the way ſhe takes. She hath nothing but *Brutus* in her thoughts, and before her eyes, and provided ſhe go to him, it is indifferent to her whither ſhe go by Sword, Precipice, or Poyſon. The ſhorteſt way is the beſt in her opinion : and the neareſt Gate,what ſpectre or terrifying object ſoever hath the guard of it, will be fitter for her purpoſe then one more free and remote.

But all wayes appear to her equally barred up, and the diligence of her ſervants removed from about her, all that could open any paſſage unto death.She pretends that this charity is a violence offered her, ſhe is vexed and angry at it; yet this vexation is without trouble, and this anger aſcends not to her face. All her thoughts are buſied to deceive theſe officious Importunes,and not to take revenge of them. There are no offenſive arms which ſhe doth not try upon her ſelf in imagination. Her Fancy puts into her mouth, and to her throat all it can compound of Poyſons,or forge into Swords. She attempts to ſtrangle her ſelf with the Scarf you ſee in he

hand

hand: ſhe tryed in vain to do it with her Neck-lace and one of her Bracelets: And nothing remains but to tear off her Hair, and work it into a Cord. Surely to commit a murther with ſuch inſtruments, is to inrage Beauty, and render the Graces cruel. But all means of getting out of priſon ſeems lawfull and honeſt to a Captive.

VVith this thought ſhe entred into her Cloſet; ſhe found an opportunity to dye more co..ragiouſly, and without violating ſuch innocent things. She found there a pan of Coa's which little *Cupids*, the Authors of fair Couples, and Superintendents of vertuous Amities have prepared for the eaſe of her affection. I doubt not but ſhe ſees them by the light of the fire within her Soul, which is mingled with that of their Torches. And you may behold them as well as ſhe, if your eyes were purified from the vapors which ariſe from Matter: The two leaſt preſent to her the pan of Coals, which they carry upon their heads. They render her this laſt office, with ſmiles and ſerene countenances: You would ſay that they animate her with their ſparkling eyes, and with the joy of their looks; and that their mouthes half open, ſeem to promiſe her the acclamations of Fame, and the applauſes of all Ages. A third *Cupid*, greater and ſtronger then the two other, and hanging in the ayre, lights with his Torch the Coals which are in the Pan: I believe notwithſtanding that his Torch, what vertue ſoever it hath, contributes leſs thereunto then his preſence. And if ſome one might ſay, that by only touching a Tree with the end of his Finger, he cou d ſet a whole Forreſt on fire; it is apparent that this *Cupid* might in paſſing by, and with his bare ſhadow infire Mountains, even frozen Mountains, and covered over with Snow.

Do you not obſerve upon the face of *Porcia* the pleaſing mixture which proceeds from the light of this Torch, added to the fire of her eyes, and that which her heart ſpreads upon her Cheeks? There truly it is where confuſion appears noble, and where delight and glory enters. Painters and Dyers could invent nothing like this. And the concurrence is not ſo lovely upon a Roſe freſhly blown, when the firſt rayes

of the day newly flaming, and ſtill red from its birth, adds an artificial Purple to that which is natural to it. You have a ſight piercing enough to ſever the brightneſs of the fire from the fair dye of blood, and to diſtinguiſh the luſtre which appears outward, from that which Courage begets, and is reflected from the bottom of the Soul.

But you are too attentive in contemplating the action of *Porcia* : And her heart is more viſible by that then her face. With one hand ſhe puts a burning Coal into her mouth; with the other ſhe takes a ſecond, as if ſhe needed many to conclude her life : And whether the grief for her loſs hath ſuppreſſed all other ſorrows; whether ſhe hath no ſence remaining but in her heart, where her ſoul contracts it ſelf about the Image of *Brutus*; you would ſay that they are Rubies which ſhe handles; you would ſay that they are Leaves of Roſes which ſhe ſwallows. But whether it be inſenſibility or reſolution, whether it be Love or Philoſophy, it doth not hinder the fire ſhe had within, fortified with an exteriour flame, from burning the tyes of her ſoul.

I conceive them already conſumed, and this generous ſoul ſpeedily departing out of her fair priſon, will joyn it ſelf with her likeneſs which is come to receive it. Her Guards affrighted and ſurprized, haſten with tears in their eyes, and complaints in their mouthes. But their tears will not quench this fire, nor will their complaints terrifie Death, or chaſe it away from the place into which it is entred. This fire will ſhine in the eyes of all Nations and Ages, and give an eternall luſtre to the memory of *Porcia* : This Death will be paralleld with that of *Cato* and *Brutus* : And this Cloſet will be as fair a Perſpective in Hiſtory as the City of *Utica*, and the *Philippian* Field.

SONNET.

SONNET.

PORCIA ſpeaks.

LEſs worthy of regret, then envy'd praiſe,
I by a Death which Nature did amaze,
Equal'd a Father's Glory, and the Fame
Of a dear Husband, who their Fates ore-came.

Their Vertue, *which I trac'd, did me attend*
When they were gone, to guide me to my end;
But envious Fortune *in revenge, did ſtrive*
By croſs Deſigns, to keep me ſtill alive.

My cruel Friends amidſt this hot alarm,
By their offenſive cares my hands diſarm;
Therein obſtructing, like inhumane foes,
My paſſage to ſweet Death, whoſe gates they cloſe.

But Love, *to give my Soul deſired room,*
Came with his Shafts to open me my Tomb;
And I, for want of weapons, to expire,
Swallow'd the Coals his Torch had ſet on fire.

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The Elogy of *Porcia.*

THis Picture is of a magnanimous Woman, who dies of Grief and Love, and reſolutely like a Stoick. It is the famous *Porcia* who was the Rival of a Father Defender of the Publick Liberty, and of a Husband the deſtroyer of Tyrannie: And who renewed in the Age of Riot and Pleaſure, the Vertue and Severity of the Primitive Republick. She was the daughter of *Cato*, and the wife of *Brutus*: Of the one ſhe was born conſtant and invincible: ſhe became wiſe and learned from the other: and had Vertue for her inheritance, and Philoſophy for her Dowry. Her Husband ruminating upon the death of *Cæſar*, and the Deliverance of the oppreſſed Republick: ſhe deſerv'd to be admitted to the communication of this fatal ſecret, and to aſsiſt his high thougnts buſied in contriving the Deſtiny of the Empire. She conſpired with him in heart and ſpirit; ſhe promiſed to ſend at leaſt her deſires, her vows and zeal to the execution. And ſince her Husband ſeemed to miſtruſt her ſilence and fidelity, ſhe made by one ſtroke of a dagger a great and painful wound in her thigh: And thereby ſhe ſhewed him what ſhe was able to do againſt torments, and gave him ſome of her blood in Hoſtage for her Conſtancy and Loyaltie.

After the death of *Cæſar*, and the ruine of *Pompey's* Faction; *Brutus* having ſlain himſelf upon the bloody Body of the Republick, defeated in the *Philippian* Plain; *Porcia* died not like him, blaſpheming againſt Vertue, and repenting her ſelf for having ever ſerved it. She continued her reverence to it to the laſt; and honoured it with her laſt words. Seeing her ſelf beſieged by her kindred, which took from her all means of cutting aſunder the tyes of her ſoul, ſhe reſolved to kindle there a fire with burning Coals, which ſhe ſwallowed down. Thus ſhe ſet at liberty what remained of her Father and Husband: And by her death the blood of the one, and the heart of the other, once more overcame Tyrannie.

MORAL REFLECTION.

WOmen ought to learn from this example, that the fault cannot be charged upon their Sex that they are not valiant: That their infirmities are vices of Cuſtom, and not any defect of Nature: And that a great heart is no more diſcompoſed by a tender body, then is a great Intelligence by a beautiful Planet. Doves would have the boldneſs of Eagles, and Ermins the courage of Lyons, if their ſouls were of the ſame Species.

One may gather out of the ſame Example, another inſtruction for Husbands: *Brutus* was a man honeſt enough, and a Philoſopher able enough to read them a Lecture. And they ſhould not be aſhamed to learn of him, that Wives are given them for Aſsiſtants and Co-adjutreſſes, that

that they ought to have a place for them as well in their Cloſets as Beds; and to ſhare with them in affairs no leſs then at Table: And that capacity grows from imployment, and fidelity from confidence. Judgement proceeds from the head which is not changeable from the variety of that which covers it. *Auguſtus* propoſed nothing to the Senate, upon which he had not deliberated with *Livia* who was as his Aſſociate in the Empire, and if one may ſay ſo, his Domeſtick Colleague. The Holyeſt of our Kings being a Priſoner to the Saracens, would conclude nothing about his Freedom but with the conſent of the Queen his Wife: And under the Reign of *Ferdinand*, *Spain* was not happy and victorious, but by the prudence and courage of *Iſabella*. The enſuing Queſtion will inform us, whether *Porcia* were endued with generoſity? And whether women be capable thereof?

MORAL QVESTION.

VVhether VVomen be capable of an Eminent Generoſity?

I Have been preſent at ſome Diſputes undertaken upon this Queſtion: And ſometimes it hath cauſed me to have innocent and pleaſing quarrels with my Friends. I have ſeen ſome who could not endure that a Woman ſhould be commended for Generoſity: It is, ſaid they, as if one ſhould praiſe her for having a good ſeat on horſe-back, and for well handling her Arms: It is as if one would ſet her forth with a Helmet or the skin of a Lion: It were to confound the bounds which ſever us, and place diſorder in Morality. And a generous Woman is no leſs a Soleciſm then a Woman Doctor, and a Woman Cavalier. It is an incongruity almoſt as undecent as a bearded Woman.

To this I did Anſwer, that Vertues having their ſeat in the Soul, and needing only a good diſpoſition of the Soul to operate, belong to both Sexes; That Generoſity is one of thoſe Vertues: That the office of the Body and the action of its Members are not neceſſary to it; That all its Functions are interiour and performed in the heart: And that the heart of Man and Woman is of the ſame Matter and Form. I added thereunto, that the Compariſon of Arms and Military Exerciſes concluded nothing againſt the Generoſity of Women: That all things are becoming to well-ſhaped perſons and of a handſom aſpect: That *Semiramis*, *Hypſicratea* and *Zenobia* were as gracefully ſet forth with Helmets as with Crowns: And that another as well known in Fables, was not found unhandſom in the Lions skin, which *Hercules* wore. That beſides that, there have been women ſeen who knew how to manage a horſe, to throw a dart, & uſe their ſwords with a good grace. No juſt compariſon can be made, nor a right conſequence drawn from the exerciſes of the Body in reference to the Habits of the Soul. That a Woman Doctor and a Woman Cavalier were but Errors of

Grammar

Grammar which do not violate Morality. That Generoſity not being faſtened to the heart of a man as a beard is to his face, it might belong without any incongruity or undecency to both Sexes.

To theſe Reaſons which came to my minde, and which I alledged tumultuary and without choice in like Diſputes, others of more weight and better prepared may be added upon meditation. Generoſity, to define it rightly, is a heighth of courage, or an Elevation of minde, whereby a ſoul raiſed above intereſt and profit, is led inviolably and without deviation unto Duty which is laborious, and to Gallantry which is painful and difficult in appearance. And becauſe this diſpoſition taken in its uſual ſoyle, and in reſpect of matter, ſcarce belongs to any but Great and Noble Perſons: the name of Generoſity hath been given to it, which is a name of Greatneſs and Nobility. Whether then that we take Generoſity materially, and for that cream of good blood and pure Spirits which nouriſh and ſuſtain it: Whether we take it Morally for an immutable and conſtant reſolution to purſue Duty and Gallantry, even to the contempt of Intereſt, and with the loſs of benefit, it will appear that in either ſenſe, Women are no leſs capable thereof then Men.

Firſt, it was never ſaid, that Nobility appertained only to one Sex, and that the cream of good blood was all on the one ſide, & all the dregs on the other. The diſtribution of it is equally made, and according to natural Juſtice. Siſters poſſeſs it in common and without diſtinction with their Brothers: And it is with noble Races as with Pomegranate Trees, which bare no Flowers without Purple, nor Fruit without Crowns: And it is the like with Palm Trees, whoſe Males and Females are of equal Nobleneſs. Wherefore a noble minde belonging no leſs to Women then Men, and the pure blood diſperſing its ſelf equally through the veins from their Birth: it remains that Generoſity ſhould have on either part an equal ſtock, and that the matter of which it is compoſed ſhould be common.

Secondly, The true form and proper ſpirit of Generoſity proceeds from the Intention, and purſuit of that pure and laborious Good which is its object And this object is not ſo difficult, nor placed in ſo high a Region as women cannot pretend to it. They are not ſo meanly born that they cannot raiſe themſelves above what is pleaſing and profitable: they may have higher aims and more noble deſires; Nature hath given them as well as to us, the reliſh and appetite of acting gallantly: And in Hiſtory the foot-ſteps remain ſtill freſh, of thoſe who have arrived to this vertue through thorny paſſages and precipices, even through flames and tortures. The frequent toyls they have undergone to run after a luminous and deceitful Fantome, teſtifie their diſpoſition and forces, ſhewing what they are able to do herein. And when Queens and Princeſſes ſhall be expoſed, who have caſt themſelves from their Thrones, who have mounted upon flaming Piles, who have paſſed through Swords, to follow a ſeeming and imaginary Good, who will be ſo incredulous and obſtinate as to deny that Women have a Natural inclination to an effective and real Good?

Thirdly, as Princes and great Perſons have their Duties and a Gallantry which

which is proper to their Fortunes : So Princeſſes and great Ladies, beſides the Duties and Gallantry of their Sex, have ſecond Duties, and a particular Gallantry, which appertains to the Decency of their condition. Now if theſe Duties be laborious, if this Gallantry be difficult and environed with dangers ; if one cannot arrive to it but with trouble and ruines ? If to attain to it one muſt abandon certain Intereſt, and ruine a preſent Fortune ? If one muſt part with his blood, and expoſe his life, what will a Couragious Woman and of quality do, and to what ſide will ſhe betake her ſelf? Can any one wiſh that ſhe ſhould ſubmit to fear and ~~conjectures~~ ? That ſhe ſhould expoſe her honour to preſerve her Fortunes ? That ſhe ſhould fail in her Duty, not to prejudice her eſtate ? That ſhe ſhould ſuffer her blood to be ſtained, rather then part with one drop of it ? This truly would be very poor, and unworthy of a Noble Soul. She muſt then renounce ~~the~~ pleaſure and profit ; ſhe muſt trample upon the Mines of her Intereſts : ſhe muſt renounce Fortune, and reject her Parents ; ſhe muſt expoſe her ſelf even to death and punifhments, to advance directly and with decency to Duty.

Since this cannot be effected without an Heroick Generoſity, one muſt of neceſsity either grant this Generoſity to Women, or allow that they may be Covetous and Intereſſed out of Duty ; that they be lazy and diſloyal, handſomly and with decency, ungrateful and treacherous by the right of Nature, and the priviledge of their Sex.

But Nature hath not conferred on them ſo bad a Right, nor ſo ſcandalous a Priviledge. On the contrary, ſhe would have them all born with an inclination to what is glorious : And whether ſhe hath infuſed ſome Ray into their ſouls ; or whether their hearts in their very Birth have received an Impreſsion of it, like to that which Iron receives from the Load-ſtone : their hearts adhere unto this luſtre, in what matter ſoever it is found : And their ſouls at the firſt Idea, which excites the rage which they have received of it, turn to it by their own inſtinct, and without expecting any extrinſical motion which preſſeth them to it. From thence it comes that Women are generally curious in what is fair and glorious, diligently ſeeking after all the Species of it, and obſerving all the Rules and Formes thereof. And if upon their Bodies, and in their Garments, in their Moveables, and all things elſe they ſo paſsionatly affect, a materiall and ſenſible Beauty, which is of the loweſt Order ; It is not credible, that they have leſs inclination to the Intellectual Beauty ; and of the firſt Order, which is the Beauty of what is Noble and Gallant. From hence we may conclude regularly, and in good form, that the inclination to this Splendor being, as truly it is, the Fountain of true Generoſity, one cannot deprive them of it without taking from them thereby that inclination which is moſt Natural to them ; it being the ſecond ſpirit of their hearts, and the firſt property of their Sex.

But why ſhould we take it from them ? Hath Nature made them leſs Noble then the Females of other Animals, to whom ſhe hath given another kind of Generoſity, which ſhe hath not beſtowed on the Males? I know

not whether any man hath made this obſervation before me; yet it ought to be made, and Women may draw inſtruction, and advantage from thence. Lions and Tygers, Leopards, Male-Eagles, and all other beaſts which are naturally ſo fierce and couragious, never fight but for Intereſt, and Prey: And their whole Courage, to expreſs it well, is but a violent greedineſs; Their Valour is but for neceſsity and Rapine: Hunger is the only Punctilio of Honour which ſets them on, and without this provocation their fierceneſs pines away, and their mettal grows dull. It is not the ſame with Females, their mettal is more Noble, and their valour leſs Intereſſed. They fight not only for their proper neceſsities, and do it as couragiouſly as the Males: But they fight alſo for others wants, for the defence and preſervation of their young ones, which the Males uſe not to do; even to that heighth, that they expoſe themſelves to fire and ſword for this Duty, which is the only Duty and Good they are capable of. Hath Nature then given Generoſity to Lions and Eagles, hath ſhe given it to Turtles and Doves, and ſhall it not be in her power to give it to Women, to whom ſhe hath given a Soul of the ſame form, a Heart of the ſame temper, Blood and Spirits of the ſame tincture as ſhe hath given to Men? Let us conceive her to be more regular and exact in her Works: We will believe nothing of it *gratis*, nor out of complacency: We ground our belief upon Natural Reaſons, and the Morality which Philoſophy alledges for it. We believe upon ancient Examples, and thoſe Modern ones, which Hiſtory hath conceived of it: And if all others were forgotten, we ſhould have enough of this which is of our Nation; which is preſent before our eyes; which hath begotten aſtoniſhment in our Age, and will give emulation to all Poſterity.

EXAMPLE.

Francis Cezely the Lady of *Barry*.

THere are ſome froward perſons, who never eſteem any but ſtrangers, and can approve nothing but Antiquity: who generally diſlike all that is of their own Country, and have always a quarrel to the Age they live in. Theſe kind of People adore Demy-*Cæſars* of Plaiſter, and *Pompeys* of Marble, who time hath maimed; and ſcarce caſt their eyes upon entire and living Hero's of their own Age. They ſhew us *Tamberlans* and *Almonzors* as a wonder, who are the Divinities of their Galleries and Cloſets. They alledge to us *Alphonſos* and *Guſmans*, not without an Elogy; and inceſſantly Preach to us of *Granadian* vertues, or of a Mooriſh Wiſdom. As for French Vertues, which ſpeak their own Language, and are born in their ſight, they cite them not but with a ſpirit of contradiction, and to reprehend them. Theſe Gentlemen think much to endure the Aire and Soyle of their own Country: And if they bear any reſpect to the Sun which inlightens them, the reaſon is, becauſe it comes from the Indies,

and

and was in being before the Deluge. We ought to harbour more reaſonable thoughts, and judge of things more diſcreetly, and with more equity. Vertues are not National, nor tyed to differences of Time: There are ſome of all Countreys and Ages: And I may ſay, that it is the ſame with thoſe of theſe dayes, as with our Sun, which is as Great as in the time of our Progenitors, and as luminous as that which produces the gold and precious ſtones of the *Indies*. This will appear in the ſubſequent Example: It is Modern, and of *France*, and more to be valued then all that Antiquity, whether Grecian or Roman hath ever ſeen moſt Generous and Illuſtrious.

Whilſt *Henry* the Third fought againſt the Head of the League about *Paris*, the Provinces being torn in pieces by their own Members, received dangerous wounds. His ſtrongeſt Attempts were upon *Languedock*, where the Confederates had either taken by force, or gained by practice all the beſt Places. They only wanted *Laucate* to become abſolute Maſters of that Province; and to have free Commerce with *Spain*, which was a great ſupporter of the League. Being out of hope to poſſeſs it by open Hoſtility, and to enter it like Lions & by a Breach, they had recourſe to a Stratagem of ill example, and ſought out by-wayes to enter in like Foxes. This Device being dexterouſly managed, took effect as they had Deſigned. And Monſieur *de Barry* who held *Laucate* for the King, being gone out with no ſiniſter intention upon the Liberty, which a ſhort Ceſſation of Arms had given him, fell into an Ambuſcado which was laid for him.

The Confederates of the *League* conceived *Laucate* to be taken with the Governour: but they had neither taken his Fidelity nor Conſtancy: And in caſe his Fidelity and Conſtancy ſhould have been taken; he had intruſted the place with another Conſtancy, and a ſecond Fidelity, which were better fortified, and harder to be taken then its Bulwarks and Half-moons. I ſpeak of his Wife, whom he privately advertized of his miſhap, injoyning her by a few words, written with a coal upon his Handkercher, to repair as ſoon as poſsibly ſhe could to *Laucate*. This Gallant and Generous Woman did not deliberate upon the Orders which required the conduct and courage of the beſt experienced Captain: And becauſe expedition was particularly recommended to her, ſhe immediatly put to Sea and expoſed her ſelf to the dangers of Water and Fire, to Tempeſts, and the Frigots of the Enemy. And God who reſerved her for a far more Heroick and exemplar combat, ordained that ſhe ſhould happily arrive at *Laucate*.

Mean while Monſieur *de Barry* was carryed priſoner to *Narbone*: And *Laucate* was there attaqu'd by continual Aſſaults given to his Courage and Fidelity. There was neither fire nor ſword imployed in theſe Aſſaults. A man of ſo much Honour and Courage, who had contemned two thouſand Pikes, and as many Muskets upon a Breach, could not fear a Dagger or a Piſtol in a Chamber. He was batterd only with large Offers and magnificent Promiſes, with Governments and Penſions: Unto which, to Batter him on all ſides, words of terrour, and threats of death were added againſt his Children and Wife, in caſe he provided not for their ſafety, by the rendition of the Place.

In all these Assaults Monsieur *de Barry* shewed himself a dis-interessed Servant, a Couragious Husband, and undaunted Father. His Answer was, " That he had never known other Interest to preserve, then his Honour; " nor pretended to any other Fortune, then the discharge of his Duty: " That Governments & Pensions were too weak Arms to vanquish him. " That an innocent and unspotted Poverty would be more glorious to " him, and give him better content, then criminal and sullyed Riches: " That the death of his Wife and Children, which they placed before his " eyes, was a Fantome which did no wayes affright him: that he owed " much to his own Blood and Nature, but far more to his Loyalty and " Prince. That his Reputation was neerer to him then his Family, and " his Conscience more interiour, and of an older date then his Posterity: " That a fit of the Cholick might to morrow take away his Wife, that " his Children might be as soon hurryed away by a Feaver; and that it " should not be said, that to reserve his Wife for the Cholick, and his " Children for a Feaver, he had robbed his Prince of his Right, his Coun- " try of Repose, his Name and Race of their Honours.

When *Laucate* was Battered in this manner at *Narbone*, the Confederates of the *League* battered it at a neerer distance, in a place which they conceived less Naturally strong: And it was done with weapons from which they expected more effect, then by Mines and Canons. They presented themselves before *Laucate*, and demanded to speak with Madam *de Barry*, who was prepared for all the sad events which so dismal a beginning might produce. " They acquainted her that her Husband was their Prisoner: " That after his lost Liberty, he was still in the Eve of loosing his life: " that both nevertheless depended on her: That an easie ransom should " be set upon him: And that without alienating his Lands, without empty- " ing his Coffers or pawning his Jewels; in a word, he should be restored " to her for the bare keys of *Laucate*.

This Lady was of a Family which a Canonized Saint, and a Pope esteemed Blessed, had in some kinde Sanctifyed. By her Father she was of the Race of St. *Roch*. By his Mother who was of the House of the Earl of *Roure*, she came to be allyed to *Vrban* the fift. Besides this Heriditary Sanctity, and belonging to her Family, she had much Piety of her own, and was very vertuous by her own Acquisitions. Her Piety nevertheless was not tepide and timerous: her Vertues were none of those idle and Antick ones, which amuse the most part of Women. They were strong and couragious; they acted continually and with vigour; and this vigour was supported by a Generosity which might make a life Heroick, if it had been placed in another Sex, and in a Soveraign Condition.

She needed no less courage to resist the Assault, and to acquit her self with honour of so perilous an Attempt which was made upon her. She made answer to those that proposed to her an exchange of *Laucate*, and her Loyaltie for her husband: " That she owed her first and highest affections " to her King and Fidelity: And that she would not take them off to " give them to her husband, to whom she owed but second and inferiour

,, ones.

" ones. That ſhe loved him intirely, and had great tenderneſs for him,
" yet loved him in his degree and with order, and that there was nothing
" remiſs or weak in her tenderneſs. That ſhe underſtood better then any
" body the worth of her Husband: That were he to be ſold innocently, and
" to be put to a Lawful ranſom, ſhe would not only alienate her Lands and
" pawn her Jewels to redeem him, but even rent out the labour of her
" hands, and make money of her blood and death, if ſhe could compaſs
" it by her ſweat and pains. That nevertheleſs for this, ſhe would never
" alienate her Fidelity, nor engage therein one ſingle point of her Con-
" ſcience: And that if ſhe ſhould make ſo ill a bargain, her husband
" would be the firſt breaker of it. That he would never be perſwaded to
" depart out of Priſon without his honour; nay he would never deſcend
" from a Scaffold, nor aſcend unto a Throne without it. But ſhould he
" forget his honour (went ſhe on) yet I will never be unmindfull of
" mine: I know too well the value of it, nor will I ever diſpoſſeſs my
" ſelf thereof for any gain or loſs which may ariſe from it. I underſtand
" very well to what Marriage obligeth me; and what I owe to my Fami-
" ly: But I was not born a marryed Perſon, as I am born a French-
" Woman: And it ſhall never be ſaid that to preſerve a Family, which
" was but yeſterday, and peradventure will not be to morrow, I have
" laid open a Fort to Rebellion, and contributed to the ruine of my
" Countrey.

The Confederates of the League being overcome and repulſed at this firſt Aſſault, did not yet retire: they continued the Battery for the ſpace of ſeven weeks: And every day they gave ſome new onſet upon the Place, through the heart of this generous Woman. Sometimes they ſware to make her Husband ſuffer all ſorts of torments: And they made her endure them all in her imagination with terrifying looks, and far more frightfull words. Sometimes they threatned to render him back to her by piece-meal: And theſe threats were worſe then Canon ſhots, or Granadoes, but they fell upon a heart which was ſtronger then the ſtrongeſt Bulwarks; and which would not have yielded either for Canon ſhot, or for all their Granadoes. In fine, the Confederates of the League deſpaired of taking *Lavcate* by ſo well guarded a place: and the dolefull and tragick execution which followed their deſpair, clearly ſhewed that they ſpake in good earneſt; and that their threats were reall. Monſieur *de Barry* was ſtrangled in his Chamber by the hand of an Executioner: And neither the Cord nor Engine wherewith he was ſtrangled, could not draw from his mouth any ſign of irreſolution, nor one ſingle word of weakneſs. In Hiſtory there are more glorious and famous Deaths then this; but a more magnanimous & heroick one hath not been ſeen. Remarkable Deaths are not made ſo, by the Grandeur of the Armes which deſtroy; they ariſe from the greatneſs of Courage, and the force of reſolution: and there are enough which will not yield before two hundred Pikes, and a battery of twelve Canon. But there are few which render not themſelves to the Rope of an Executioner. Surely it were to be wiſhed, for the good of the State,

State, that we might have many Copies of this gallant Man, and of this generous Woman: If there were but one in every Town of the Kingdom, it would be at leaſt impregnable through covetouſneſs or fear.

The ſending back the body of Monſieur *de Barry*, did in a ſtrange manner incenſe the Garriſon. In the firſt heat of anger and compaſsion, the Soldiers tranſported by both, ran unto the Governors houſe, with a reſolution to kill Monſieur *de Loupian*, who was a Gentleman of quality, and a particular Confident of the houſe of *Ioyeuſe*. Monſieur *Montmorancy*, who kept him Priſoner, being advertiſed of the taking of Monſieur *de Barry*, had given him in charge to his wife, that he might be reſponſible to her for the life of her husband; and that by the right of Repriſals he might make ſatisfaction with his own life if the other miſcarryed. Doubtleſs there had been an end of him, and all the credit of the League could not have ſaved him in this tumult, if Madam *de Barry* had not been more generous and humane then is obſerved in the ſingle order of Nature. But ſhe was ſo after a more pure and ſublime manner: and there was in her heart another kind of ſpirit, and other principles, differing from the ſpirit of the world, and the Maximes of Morality. She preſented her ſelf before "this irritated Troop, and ſpake ſo efficaciouſly, and with ſo powerfull "and perſwaſive a grace of Monſieur *de Loupians* Innocence, of the Crime "they would commit, in making him undergo the penalty of a murther, "whereof he was not guilty; of the puniſhment God would infallibly "inflict upon this offence; that ſhe appeaſed their ſpirits, and removed "all ſpite and rage from their grief. Addreſsing her ſelf afterwards to her "Son *Hercules*, whom the ſoldiers had followed, ſhe propoſed to him "the Heroick conſtancy, and the inviolable Fidelity of his Father; The "Patrimony of Glory which his death had purchaſed to their Family; "the ſtain which the unjuſtly ſpilt blood of Monſieur *de Loupian* would "bring upon this ſtill-freſh Glory: the repentance which follows pre-"cipitated Anger and unlawful Revenges: The Protection they ought to "expect from him, who makes himſelf to be called the Father of Or-"phans, and the Defender of Widows. And by theſe reaſons, fortifyed by her example, and animated by a ſpirit of Vertue and Authority, ſhe ſaved this poor Gentleman, and ſent him back to Monſieur *Montmorancy*, with a Convoy.

The Hiſtory of *Spain* makes a great deal of noiſe about the Generoſity of *Guſman* the Good, who being ſummoned by the Moors either to deliver up *Teriffa*, which he defended, or to be a Spectator of his Sons death, who was a Priſoner in their hands, would not become a Traitor to remain a Father, and choſe rather to preſerve his Honour then his Race. Truly this Generoſity was Heroick: And *Spain*, ſo magnificent in great words, and in vaſt and high expreſsions, hath no words ſo great, nor expreſſions ſo vaſt which can equal it. Nevertheleſs the action of a Woman, and a French Woman hath ſurpaſſed it: And the Loyaltie of Madam *de Barry* was ſo much the more Gallant and Generous then that of *Guſman*, in as much as a dearer pledge, and a more irreparable and ſenſible loſs was

to

to be hazarded thereby. The Spaniard conſented to the loſs of a young Plant which was dear to him, and made one part of himſelf: But perchance this young plant was not ſingle: This part was ſevered from him; And beſides others might grow up in its place. The *French* Woman came not off at ſo cheap a rate; ſhe was to undergo the loſs of the Stem, and of all the Roots. She was to ſuffer the Inciſion of a part which was inherent in her; which ſtuck to her fleſh and bones, which was fleſh of her fleſh, and bone of her bone, which made up the moity of her heart and ſpirit. And the chiefeſt matter is, that this ſo difficult and coſtly fidelity was exerciſed in a time of trouble and tumult; In a time when Laws were in diſorder, and Duties in confuſion: when Rebellion was Canonized by the People, and Loyaltie made an Hackny: when Soveraignty was Litigious, and brought into Diſpute, when the oppreſſed Crown ſeemed ready to be torn in pieces, or to change its Maſter.

The Command of *Laucate* continued to this generous Widow: And for the ſpace of ſeven years ſhe performed the Functions of it with ſo much courage, and with ſo laborious an Aſsiduity, as ſhe left nothing more to be deſired in point of her care and conduct. By her preſence ſhe gave incouragement to the labours and exerciſes of the Souldiers: She was aſſiſting in their Duties, and kept them in an exact Order, and under a regular Diſcipline: She Commanded pleaſingly, and with Dignity; and ſhe her ſelf added example, and the ſhew of action to her Commands: And whatſoever an active and vigilant Captain, Armed with Authority, could have done in a Garriſon Town, this gallant Woman did it generouſly and with ſucceſs, ſhe did it with comelineſs and a pleaſing grace.

The deceaſed King *Henry* the Great, who eſteemed nothing raſhly and out of fancy, highly prized this Generoſity: And when ſome Courtiers affecting the Government of *Laucate*, repreſented to him, that a Place of ſuch importance was not ſafe in the hands of a Woman: He often Anſwered, "That he repoſed more Truſt in this Woman, then in the ableſt "Man of his Kingdom: That he knew not any one, who could give "ſo gallant an Earneſt, or ſo precious a Pledge of their Fidelity, as ſhe "had done: And that above all, it concerned the honour of *France*, to "have it known, that there were Ladies of that Nation, not inferiour to "Captains. Nothing could be added to theſe few words: They ſpake more then our longeſt Elogies can do. They Crown the Memory of this Generous Woman, and are a greater Honour to her then a triumphant Arch, and many Statues.

Arria



ARRIE *fortifie son Mary contre la Mort. et par l'essay et l'exemple de la sienne, luy* [illegible]
prend qu'on meurt sans douleur, quand on meurt auec courage. *Dio Cassius lib. 60.*

Vignon inuent.

Mariette excud. cum priuilegio Regis

Arria.

WEE are come too late, and have loſt the faireſt piece of the moſt magnanimous action *Rome* hath ever ſeen : The Actors as you ſee are few in number, but all choice and famous ones : And what they doe in private, and without noiſe, will be ſpeedily carryed to Theatres and publike Places, and will receive Applauſes from all free and *Roman* Hands.

You come not ſo far off, and are not ſo great a ſtranger to *Rome*, that you have heard no ſpeech of *Arria*. She is a modern Copy of the ancient Vertue : ſhe is a young woman, and hath the Features of the old Republike. Her Apparell and Speech ſutes indeed with this time : but her Courage, Conſtancy, and Fidelity are of the *Sabins* Age. And though ſhe lives under the Reign of *Claudius* the Simple, and in the Court of *Meſſeline* the Incontinent, yet nothing of this Reign, nor of this Court appears in her Manners : They are of *Lucrecia's* Age, or of ſome other far purer Time, and leſs remote from the primitive Vertue. Common Fame may have told you all that can be ſaid of this womans Vertue : but it could not as yet inform you what you ſee of her Courage.

She returned long ſince from *Dalmatia*, following in a ſmall Bark the Fortune and Ship of her Husband, who was led away Captive. You may have heard that he had been one of the Heads of the *Scribonian* Conſpiracy; and that he had liberty to paſs which way he pleaſed to *Meſſalin* and *Narciſſus*. His wife perceiving him irreſolute, between Fear and Courage, ſhe her ſelf took a couragious reſolution, that ſhe might fortifie him by her example, and teach him how to make choiſe of a Conſular Death, and equall to the Victories and Triumphs of his Anceſtors. I could wiſh that we had been preſent at the Diſcourſe which ſhe newly had with him. VVe might have heard the Images of the *Cicinna's* ſpeak: we might have ſeen the memory of *Cato* and *Brutus*, and the glory of all the Defenders of Liberty laid before him to give him Courage.

To the force of ſo many Heroick reaſons, and of ſo many magnanimous words, ſhe added the force of her Example, which is far more Heroick and Magnanimous. And the mortall ſtroke ſhe but even now gave her ſelf, ſet a value upon her Reaſons, and fortified them by a preſent Authority, and by a Perſonall and ſtill-freſh Experiment. She exhorts him with her eyes, and countenance as you ſee: ſhe exhorts him with her hand, with which ſhe preſents him a Dagger. But her moſt efficacious and preſſing Exhortation is that of her wound, which is a mouth of good credit and belief; a mouth which can only ſay what it thinks, and nothing which it doth not perſwade. This ſtream of blood which flows from thence, hath her voice and ſpirit: and this ſpent all warm, that it penetrates the heart of *Cicinnat*, diſſipates his fears and coldneſs; ſtayes his trembling fits, and fortifies his weakneſs; and raiſes up there againſt Death a true Patrician Vertue, of the Age of Liberty, and of the ſpirit of *Rome*.

Arria accompanies with the ſweetneſs of her eyes the vigour of this ſpirit: and the ſhadow of approaching Death was ſo far from obſcuring them, that they never caſt forth more fire; they never diffuſed ſo pure and penetrating a light. You believe peradventure that this is done by an

effuſion

effuſion which is naturall and common to all Torches which draw near their end. For my part I believe, and believe it with more probability, that this ſurpluſage of light iſſues from the very ſoul of *Arria*, which ſhews it ſelf openly by theſe fair Gates to the ſoul of *Cicinna*, and exhorts it to ſally forth couragiouſly after her. But from what ſpring ſoever this pure and glorious effuſion ariſeth; it is certain that *Cicinna* is penetrated by it: and his ſoul, which fear had impriſoned, being now inflamed and attracted by the power of this light, expects only the fatall ſtroke which was to ſet it at liberty.

To give this blow, *Arria* preſents him a Dagger, ſtill warm with her blood and courage. Love is the mediator of this commerce, and at the ſame time, and by the ſame inſpiration infuſeth courage into the mind of *Arria*, and reſolution into the ſpirit of *Cicinna*. Take not this Love for one of thoſe nice ones in whom Poppy cauſeth the head-ach, and who would not adventure to touch a Roſe, unleſs it be diſarmed: It is one of thoſe couragious and magnanimous Loves, of thoſe which have produced Heroes and Heroeſſes, of thoſe which know no other Garlands but Helmets, no other Poſies but Swords, of thoſe which take delight in Froſt and Rain, in Chains and Priſons. And I am much miſtaken if it be not the very ſame Love which led *Euadne* to the flaming pile of her Husband, which ſparkled the Sword wherewith the true *Dido* guarded her ſelf from a ſecond Marriage; and which lately alſo cut off the Hair of the Vertuous *Hypſicratea*, put the Helmet on her head, and made a Queen become a Foot-ſoldier in the Army of *Mithridates*.

At preſent this Love playes the Exhorter and Philoſopher, it ſpeaks to *Cicinna* of liberty and glory, and animates him to follow the Example and Courage of his wife. You would ſay, that in guiding his hand to the Dagger which is offered him, ſhe aſſures him, that it will cut off the ligaments of his ſoul without hurting him; that it hath been mollified in the boſome of *Arria*, and by the fire of her heart; that her blood hath qualified it, and taken from thence all that it

had of malignity and ſharpneſs : and that not only ſo Noble and Honourable a weapon as that, but even a Cord preſented by the hand of ſo gallant a woman, would be more glorious then many Diadems wrought by the hand of Fortune, and preſented by thoſe of *Meſſaline*.

Cicinna ſeems fully perſwaded by theſe reaſons, and confirms them by his geſture and countenance. He is no longer the ſame fearfull and irreſolute man as before : He hath ſtill the ſame head and body, but another heart is placed in this body, and another ſpirit in this head. He hath no longer any blood in his veins which is not *Romane* : All his thoughts are triumphant, and all his ſentiments worthy of a Conſul: and ſhortly his ſoul, greater then Fortune, and ſtronger then Death, will depart victorious over both, and re-unite it ſelf to the ſoul of *Arria*.

This Example of conſtancy and conjugall Fidelity is very precious to *Rome* at this time : and no doubt but the young *Arria* and *Traſeus* her Husband, who are ſpectators thereof, will make good uſe of it. They greedily and ſtudiouſly collect the circumſtances thereof, and look upon it as the principal piece of their Patrimony. Truly it is wonderfull to behold a wiſdom at the age of eighteen; to behold maturity and youth in one and the ſame head. To ſee a woman couragious and conſtant; a woman grave and ſerious in an age of divertiſements and pleaſures. She conceives her ſelf more rich from the leſſons and examples of her mother, then from the ſucceſſion of all the Conſuls of her Houſe : and three drops of her blood, and four ſyllables of her laſt words have ſomething in them which is dearer to her then all the Pearls of her Anceſtors. She likewiſe ſtores up theſe words, and layes up about her heart all that ſhe can gather of his blood, and of the ſpirit which is mingled with it. Surely this muſt needs be her good Genius, who inſpires her ſo timely to arm her ſelf thereby : and ſhe cannot chooſe but foreſee the occaſions wherein it will be uſefull to her to have conſerved the memory of her Mother, and fortified her ſelf with her Blood and Courage.

Traſeus

Traſeus was no leſs ſolicitous to reap benefit by this illuſtrious Example: The preſent misfortune of *Cicinna* is a preſage to him of his future miſhap: and not finding himſelf ſo weak as to crouch under the age, nor ſo powerfull as to alter it; he clearly ſees that the leaſt he can expect, is to be ruined by it after the reſt. He teſtifies at leaſt by his countenance that he will not fall cowardly, nor expect till they puſh him on: and all the rules of Phiſiognomy are deceitfull, or he will be an Original of his time, and his death will have one day a place amongſt the Heroick Examples.

SONNET.

SONNET.

ARRIA ſpeaks.

ARria *inſtructs her Husband, by her wound,*
That in a gallant Death no ſmart is found:
The Noble Blood, which from her Boſome flows,
Of her Chaſte Fire the heat and tincture ſhows.

Conjoyntly with this blood of matchleſs worth,
A Fate-ſubduing Love hath iſſu'd forth;
Who thus Cicinna's *coldneſs doth exhort*
To cloſe this gallant Scene with like effort.

Thy Honour now Cicinna, *is at ſtake*
No leſs then is thy Life; then Courage take:
Beware leſt abject fear reſtrain thy hand,
And put thy Glory to a ſhamefull ſtand.

Arria *thy wound upon her ſelf hath ta'ne;*
To her own Death ſhe hath annext the pain
Of thine, and by an art extreamly rare,
Hath only left it's Glory to thy ſhare.

Elogy of *Arria.*

IT is true that the Reign of the fift *Cæſar* was but a perpetual Comedy: But the Interludes thereof were bloody and Tragicall: And cruelty was almoſt continually mixed there, with the loves of *Meſſaline*, and the Impoſtures of *Narciſſa.* The Spectators grew at length weary of ſo ill compoſed and repreſented a Scene: And ſome of the leaſt patient, and moſt Couragious amongſt them, reſolved to force the Republike out of the hands of theſe Stage-Players. Nevertheleſs the Conſpirators failing in the ſucceſs they promiſed themſelves, *Scribonian*, who was their Head, happened to be killed in *Dalmatia*: And his Complices, abandoned by reaſon of his death, remained in the power of the Beaſt, whom they had inraged.

Afterwards *Cicinna*, who was the moſt ingaged in the Plot, was apprehended and brought to *Rome*. The Couragious and Faithful *Arria* did not deliberate, whether ſhe ought to follow him. It came not into her thoughts that Adverſity was a Divorce: ſhe did not believe that bad Fortune ought to be more powerful then Love; nor that it could Lawfully diſſolve Marriages. On the contrary, ſhe believed that ſhe was the Wife of *Cicinna*, a Criminal and Priſoner, as ſhe had been of *Cicinna's* a Favourite and Conſul; and that ſhe ought to have as great a ſhare in his Chains and Puniſhments, as ſhe had in his Fortunes and Glory. She accompanied him to the Ship: And at the inſtant of Imbarking, ſeeing her ſelf put back by the Guards: "You will permit at leaſt, ſaith ſhe, that a Sena-
" tor of an ancient Conſulary Race, may have ſome body to wait up-
" on him, during ſo long a Voyage. I alone will ſupply the Places
" of his Attendants: And the Ship will not be the more burthened, nor
" the more expoſed to Tempeſts.

None being able to perſwade theſe Barbarous People to receive her all entire, ſhe did not forbear in ſpight of them, to imbark her ſpirit and heart with her Husband; and that ſhe might follow him, at leaſt in part, ſhe put her Body into a Fiſhermans Bark, and expoſed it to the Winds and Waves which carried away the reſt. Fortune favoured ſo couragious a Fidelity: The Spirit and Body of *Arria* arrived at *Rome* at the ſame time: And being re-united at their arrival, did joyntly and with mutual cares ſollicite the freedom of *Cicinna*. Her endeavours finding ill ſucceſs, ſhe reſolved to die: And ſhe ſufficiently explained her ſelf, by the reproach ſhe uſed towards the wife of *Scribonian* for ſurviving the death of her Husband, ſlain in her boſom.

Her Son-in-Law *Thraſeus* alledged all that he could deviſe to perſwade her to live: All that he could invent not prevailing with her:
" You have a mind then, ſaith he, that your Daughter ſhould abandon
" her ſelf to the like deſpair: And you condemn her to die with me,
" when Fortune ſhall ordain that I muſt periſh. My Example doth not
condemn

" condemn her (replyed ſhe:) And when ſhe ſhall have lived as long, " and with as ſweet an harmony, as I have done with *Cicinna*, ſhe may " die boldly without my coming back to take the ſword out of her hand, " or the poiſon out of her mouth. Her kindred being advertiſed by this Anſwer, that her Reſolution was of more force then their Reaſons, they renewed their cares and diligences towards her. She beſought them to ſuffer her quietly to die, and not to change an eaſie death into a painfull one. Having ſaid this, ſhe violently threw her ſelf againſt the next Wall, and fell into a ſwound. Being come again to her ſelf with much ado: " I did tell you, ſaith ſhe, that all you could do, was but to hinder me " from dying quietly and at eaſe.

All the violent Attempts which *Arria* made upon her ſoul, did not looſen the ſoul of *Cicinna*, nor perſwaded it to depart Honourably out of the World, and without expecting the violence of his Enemies. She went at laſt to ſee him; " And declared to him, that if he had not " courage enough to go firſt, he ought at leaſt to have enough to follow " her. She repreſented to him on the one ſide, the ſhame of being con- " tinually made a May-game by a proſtituted Woman and an inſolent " Servant, who made a Scene of the Court, and a Fantome of his Ma- " ſters. On the other ſide ſhe remonſtrated to him the Infamy which " the Executioner left to the Aſhes and Memory of thoſe that died by his " hands. She often repeated to him, that death was only terrible to irre- " ſolute and timerous perſons: That it doth never wound ſuch Coura- " gious Souls, as looſen voluntarily themſelves, and prevent the hand of " force. That this laſt Act would be more looked upon in Hiſtory, then " his Conſulſhip; and would be more reſplendent then the Triumphs " of his Anceſtors. And perceiving that he ſtill deliberated between Re- ſolution and Fear, ſhe plung'd a Dagger into her own boſom, which ſhe had provided for that purpoſe: And then drawing it forth warm and dropping, ſhe preſented it to him with theſe words, which were the moſt Heroick and Victorious that ever iſſued from a Romans mouth: Take this Dagger *Cicinna*, it hath done me no harm. *Cicinna* received from her hand, with the Weapon, the Spirit and Courage which came forth of her wound: And died rather by the Magnanimity of *Arria*, then by his own Courage.

Moral

MORAL REFLECTION.

LEt Chriſtian Ladies learn of this Idolatreſs, in what diſ-intereſſed Love and conjugal Fidelity doth conſiſt: Let them obſerve how many Combats ſhe hath fought, and how many Victories ſhe hath gained. She had a preſent and future Intereſt in his Poſſeſsions and Hopes. She was Young, Rich, and the friend of *Meſſaline*: She might have left her husband to Juſtice, and reſerved her ſelf for a better Fortune, and a more happy Marriage. Her Riches, her Beauty, her Youth were no Criminals: They had not conſpired againſt the Prince: And it was not againſt them Commiſsioners were appointed, and Informations given. She rejected nevertheleſs, the Temptations of her Age and Intereſt. She liſtened only to her Fidelity and Love: And taught her whole Sex by her Example, that a good Woman hath no other Intereſt, then her Husband; that to her, there was but one Man in all the World; and that he dying, Riches, Youth and Beauty die to her.

Arria likewiſe reads a ſecond Leſſon to Women, which is no leſs important, nor leſs uſeful then the firſt: ſhe teacheth them how that Perſon is deceived, who ſaid that Marriage was but a name of pleaſure: And that even now adayes they are much miſtaken, who believe it to be a community of Goods and Fortunes. It is a name of Yoke and Affliction, a community of Evils and Troubles; a ſociety of Cares and Labours. And it is fit that young Women ſhould be advertized on the day of their Marriage, that they are not to be Marryed only for that day, but for all the reſt which are to follow, how ſtormy ſoever they may prove, and what unpleaſing hours ſoever they may have. They ought to know, that with the perſon of their Husbands, they eſpouſe all their preſent and future Fortunes; and that they are obliged to follow them, to what place ſoever the wind drives them, in what ſtorm ſoever the Heavens pours down upon them. But this verity will be more enlarged in the enſuing Queſtion.

MORAL QVESTION.

Concerning the Duty of Wives towards Husbands in the time of their Diſtreſſes and Misfortunes.

I Could not as yet Divine, why Married Women are crowned, and their Nuptials celebrated with ſo great pomp, and with ſo much joy. To ſpeak properly, and without a figure; it is to adorn Slaves and crown Captives; it is to lead them to Priſon in pomp and jollity; it is to inchain them with Ceremony and Muſick. I am well read in the Antiquity of this Cuſtom: I ſee very well that Time, Example, and the generality of People are for it. But I know alſo, that Antiquity is neither all Wiſe, nor all Holy. The firſt Men may have left us their abuſes as well as their infirmities: And old Errours are not better conditioned then the new: Sins are not juſtified by the crowd of thoſe that commit them. It were far more to the purpoſe, and of far better example, that the Weddings of Chriſtians ſhould be grave and modeſt: That the Ceremony ſhould be ſerious and frugal; and that inſtead of being an object of acceſs and pleaſure for new married Couples, it ſhould be a Leſſon of Patience, and a preparative to Troubles. There would not be ſeen ſo many Rich perſons incumbred, nor ſo many Innocent Repentants. There would not ſo many complain of being caught by a ſpecious bait; who curſe the flowers under which ſo many thornes have been hid. They would have at leaſt made trial of the burthen before they laid it on their ſhoulders: They would have meaſured their forces with this yoke: They would have prepared their courage, and head to bear it cheerfully.

It is even as I ſay, and it is profitable to be often ſaid; to the end Ignorance may not give way to Deceit. Marriage is not what it appears afar off and exteriourly. It hath not only more thornes then flowers, and more bad then good moments: Not only the dayes of mourning and diſquiet are there longer and more numerous then the Feſtival ones: But what is more ſtrange, there is not one thorn, which cauſes not a double wound by one ſingle touch. There is not one bad moment, which is not reckoned two: No day of mourning or vexation, which is not double I mean that a married Woman beſides her particular thornes and pains which are proper to her, ought over and above, and by the obligation of her Condition, to burthen her ſelf with the troubles and afflictions of her Husband. She ought to expoſe her ſelf to the ſame dangers, and to partake of the ſame ſtorms. It is not allowed her to be at quiet, whilſt Fortune perſecutes him: She cannot handſomly ſhelter her ſelf from the darts which are caſt againſt him: She ought to be toſſed up and down with him, to have her ſhare in all the ſtrokes he receives; to bleed at all his wounds. And this is according to Juſtice and Law, even natural Juſtice, and the fundamental Law of Marriage.

Firſt

Firſt, If we conſider the End which God propoſed to himſelf in the Creation of Woman; we ſhall finde that ſhe was given to Man to be his Domeſtique aſsiſtant, a neer Co-adjutreſs, and of the ſame Birth with him. Now it is certain that aſſiſtances and ſervices are not neceſſary for any body in time of Proſperity. Good Fortune hath no need of comfort or ſupport; of having her Tears dryed up, or her Blood ſtanched. It is not for her, Oyles and Balm is provided, that Plaiſters and Sear-clothes are made: She hath a ſound Body and a free Minde: She is equally diſcharged from all that is Burthenſom and Afflicting. It is only to bad Fortune, Charity and Compaſsion, Lenitives and Remedies are neceſſary. She is always either Sick or Wounded in ſome part: Her eyes are never dry; her Wounds are never cloſed; and at all times, ſhe hath need of a Preparative and Conſolation, of a Phyſitian and Philoſopher. Women, who are Naturally Aſsiſtants to Men, and their Co-adjutreſſes by Divine Inſtitution, appertain more to their Husbands when Suffering and Perſecuted, then when Happy and in Favour. And ſurely their Offices would not be very important, nor their Cares very conſiderable and uſefull, if they ſhould be willing to be accommodated with their Husbands Riches, and Illuſtrious with their Dignity and Glory; if they ſhould freely offer themſelves to accompany them in Purple, and under a Canopy of State; if they ſhould make no difficulty to ſhare in their Feaſts, and to receive with them the gifts of Fortune: And yet when thoſe Feaſts were over, and another Fortune arrived; they ſhould become Strangers in their Houſes, and to their Husbands; they ſhould be unwilling to ſuffer with them one drop of rain; they ſhould not ſpeak to them but at diſtance, and with a ſcornfull geſture, as if the very ſight of their Husbands portended miſchief, and that even their ſhadow were become infectious.

Let us add for a ſecond Reaſon, That as at the Creation of Woman, God conſidered the incommodities of Solitude, & the need man had of a Companion and Aſsiſtant; ſo he conſidered what was wanting to his entire Perfection, and would not that ſo noble a Work, and begun with ſo much Art, ſhould remain Defective, and like thoſe rough-drawn pieces in which there is nothing formed but the Head. He then Created Woman, and gave her to Man, not only as an Officious and Affectionate Co-adjutreſs; but as a ſecond Moity, and as a neceſſaay part to his Perfection. God having formed and joyned together theſe two Pieces, he declared in expreſs terms that his Deſign was, that they ſhould make but one Body: And it is in this ſenſe the words of Saint *Paul* ought to be underſtood, when he ſaith, *Man is the head of the Woman.* This ſecond Reaſon is yet more preciſe and preſsing then the former: And wives thereby are more ſtraightly obliged to take part in either Fortune of their Husbands. And certainly if a Calm and Tempeſt be common to thoſe that ſayl in the ſame Veſſel: If all the Perſons of one houſe have the ſame days and nights, and ſuffer joyntly all the inequalities of Seaſons: The Community doubtleſs ought to be more entire, and better linked together between the parts of the ſame Body: and

this would be ſtrange and ſeem Monſtrous, if their Sentiments were not equal, and their Compaſsion mutual : But it would truly exceed all that is ſtrange and exorbitant, if in the Compound, which is made of Wife and Husband, whilſt that part which Governs is in Mourning and Affliction, the other which is ſubject ſhould be jocund, and play the Wanton , and would leave off nothing of her Ornaments or Pleaſures : If the Body of a Wounded and bleeding Head were delightfully adorned, covered over with Perfumes, and loadon with Flowers : If a Wife would make one at all Meetings of Pleaſure, and take her ſhare in all Divertiſements, whilſt her Husband ſuffers the rack of the Sciatica, and the torture of the Stone.

One may alſo ſay, the better to eſtabliſh this Duty, and perſwade it more efficaciouſly, that amongſt all kinds of Friendſhips, there is not any ſo ſtraight, nor better linked together then that of Marriage. It is not exteriour and ſuperficial, like other Amities: Nor is it upheld like thoſe by civil Tyes, which are weak, and break aſunder if never ſo little touched. It is an Union of the whole Soul and Body; the Tyes thereof are firm and ſolid. There is Nature and Grace in it : The whole Perſon is faſtned therewith ; and Time, which wears out Braſs and Steel, cannot diſſolve them. Now Friendſhip, as every one knows, is a Community of Sentiments, and Wills, of Joyes and Afflictions, of good and evil Fortunes. We are further advertiſed by the Wife, that bleſsings cannot enter there but after evils: And that good Fortune ought not to have any place there, but as ſucceeding to the bad. Whereupon we may remember the words of *Seneca*, who ſaith, that ſuch Perſons underſtand not Friendſhip, as ſeek in a Friend a merry and Table-Companion, a Solicitor of ſuits, an Agent of favour, a Mediator of Fortune : That we muſt ſeek out a Perſon with whom we may cheerfully enter into Priſon, whoſe Bondage and Chains we bear ; A man in whoſe company we ſuffer Shipwrack without exclaiming againſt the Planets, or complaining of the Tempeſt ; A man for whom we endure the Wrack without pain, for whom we die ſmiling and with Joy. And if common Friendſhip, which is free and ſuperficial, and ſupported only by Nature, hath ſo painful Duties, and ſo heavy and hazardous burthens, what muſt be the Duties and Burthens of the Friendſhip of Marriage, which is ſo interiour and neceſſary, which hath the aſsiſtance of God, and the Vertue of the Sacrament; which is ſuſtained by Nature, and fortified by Grace? Can it be either Intereſſed or Timerous, with any Decency ? can it handſomly expreſs a niceneſs? can it apprehend ſorrow and death ? can it avoid bad Fortune ?

I might alſo affirm, that this Duty is reckoned amongſt the comely qualities of a Wife, and the honor of a Family ; and that no baſer perſpective can be ſeen in a houſe, then a ſick and afflicted Husband, and a goſsiping and tricked up Wife. This defect wounds generally all eyes : and there are no Pictures in *Italy*, nor Forreign Landſchaps: there are no Ancient or Modern Figures can rectifie it. Honor and decency is not only concerned therein, but even contentment and ſatisfaction. And as hands touch tenderly a ſick and wounded head, and as it is a torment to them if they be

hindred

hindred from easing its pain, and touching its wounds : so a good wife, who hath a heart truly fixed, who is indued and penetrated by the Grace of the Sacrament, cannot have a purer satisfaction, then to suffer with her husband. And should even good Fortune her self tye her hands and feet to detain her by force with her, and should hinder her from following her persecuted and unfortunate husband; good Fortune would be abhorred by her with all her kindnesses : and were her tyes made of Crowns and Diadems, they would be unsupportable to her.

For these reasons *Arria* accompanyed *Cicinna* to death after she had followed him through rocks and tempests. *Apovin* dyed couragiously with *Sabin*, after she had lived nine years enterred with him : *Hypsicratea* hardned the tenderness of her Sex and condition, made the Graces and Beauty warlike, that she might accompany *Mithridates*, pursued by the *Romans* and Fortune : And generally all the faithfull Women in ancient times have performed the famous and exemplar actions which we behold with applause in History.

EXAMPLE.

Jane Coello, *the VVife of* Anthony Perez, *Secretary to* Philip *the Second.*

THe memory of *Anthony Perez* ought still to be fresh at Court : We have seen him there a long time ago in Person : And every day we see him there in his Relations and Letters. I know not whether the name of his wife be so well known there : but I know very well that this is the first time she appears in that place : And peradventure she would never have come, if I had not brought her thither : It is convenient nevertheless that she should come and make her self known there : She will there not only contract no bad habits, nor will her vertue be altered by it : but she will give also good examples to our Ladies, and read them Lectures of Fidelity and Constancy. She will teach them, that Marriage is not a society of Pastimes and Traffick; that the Duties thereof do not alter with seasons : that its Tyes ought neither to be broken asunder, nor loosened by Fortune. She will teach them, that they ought to be the same to their ruined and unfortunate Husbands, as to those that are raised up to honours, and in favour; that they ought to love them as dearly under a Chain, as under a Crown; that they ought to bear respect to their ruines, even to the pieces of their Shipwracks, and to the instruments of their Punishments.

This wise and Couragious Woman was of the House of *Coello*, who held an Honorable rank amongst the Illustrious Families of *Spain*. But Nobility

Nobility without Vertue is but the half of a good Woman. It is a precious matter to which fair Features and a perfect Figure is wanting. *Jane Coello* was not one of these shapeless and defective Nobles: she was none of these rich and rude lumps; of these Marbles which are only esteemed for the Name and Antiquity of the Quarry from whence they come: All the features of a good Woman were compleated in her, as the matter was there pure and precious: And her Vertue was properly to her Nobility, what an exact and regular Figure is unto a rare piece of Marble.

By espousing *Anthony Perez*, she thought not only to have married a Secretary, and the Favourite of a Prince, a Minister of State, and a great man in expectation; but she believed to have Espoused all that *Anthony Perez* was, and could be; And prepared her self to Love him, in what condition soever Fortune might place him. If all wives entred into Marriage with the same foresight and preparation: If in the Ceremony of their Nuptials, and when they are to pronounce this word of Engagement and Servitude, this great Word which cannot be retracted, they did give themselves up in such sort, to what is apparently Rich and Glorious: that they still reserve themselves for what is poor and infirm, to which either may be reduced; If behinde the Favourite and the Grandee, they did consider the misfortunes and ruins which might happen to them; there would be found more solid pleasure, and more true satisfaction, less disgusts out of Fancy, and less considerable complaints in Marriages: Bad Fortune would not disunite so many Couples, nor make so many Divorces: And Wives equally prepared for the misfortunes and prosperities of their Husbands, would not change their hearts towards them upon every blast of wind; nor would have so many different faces as are seen in the Moon. *Iane Coello* was not subject to this inequality of heart, nor to these varieties of looks. She doth not alter them with bad times, because bad times produced no change in her Husband: And knowing that it was *Perez* whom she had married, and not a Favourite and Minister of State, she was the same to *Perez* Criminal and a Prisoner, as to *Perez* the Confident and Secretary of *Philip*.

History indeed speaks of the favour and credit of this *Anthony Perez*, and gives sufficient testimony that his Credit was not a credit acquired at random, and by meer chance. He served a long time in the place of Secretary of State to *Philip* the second, the ablest Prince of his Age, and the most knowing in the Science of Princes. He understood all his Policies, and lived neer those Springs by which this King governed so many Kingdoms. He was acquainted with the secret of that fatal Cabinet-Councel where so many Battels and Sieges were designed; where *Europe* was assaulted on all sides, and new Territories invaded. And without doubt he was not an unprofitable piece in this Cabinet; and his hand very often set a going, dexterously and with success, those Springs which gave motion to so many Engines. But as Fortune never makes a gift of her Person, though sometimes she lends it: And as the Court is not a Heaven in which fixed Stars are seen; so *Anthony Perez* fell in his turn from this high

Eleva-

Elevation, and paſſed ſuddenly, and without *medium* from favour into diſgrace.

Some have written, that the murther of Secretary *Eſcovedo* was the cauſe of his misfortune. But thoſe have ſeen but the outſide of Affairs, and have taken the Watch for the Spring. We ought rather to believe the Speculatives of the Eſcurial, from whom we have learnt by tradition that the death of *Eſcovedo*, made away by the ſecret order of King *Philip*, was indeed the pretence for impriſoning *Perez*. But the concurrence of *Philip* and *Perez* in the love of the Princeſs of *Eloby* was the true cauſe of it. Nature had accompliſhed with extraordinary Care both the minde and body of this Princeſs: but ſhe had formed but one of her eyes; whether ſhe diſpaired to make her a ſecond like to the firſt; whether ſhe would have her reſemble therein the Day, which hath but one; whether as *Perez* himſelf ſpake it to *Henry* the Great, ſhe apprehended, if ſhe had two eyes, ſhe might infire the whole World. However it were, this Defect did not hinder her from ſubjecting a Prince, who boaſted of having two Worlds under his ſubjection, and of reigning as long as the Sun ſhines. And the Malignant Conſtellation of *Anthony Perez* deſigned, that his inclination ſhould concur with that of his Maſter.

Truly that Concurrence is very perilous; and the danger ſo much the more certain, as Fortune appears more favourable, and gives there the faireſt hopes. In all times it hath been preached to Courtiers, and in all ſeaſons it will be unprofitably preached to them without amendment. There are ſome arrogant and temerarious Loves, which give a bold ſhock to Crowns and Scepters, which take delight in making Honourable and Soveraign Rivals, which are like that vain-glorious Youth, who would wraſtle and run with none but Kings. But theſe arrogant and temerarious Loves are ſubject to cruel Tragedies: And not long ſince, remarkable and ſad examples have been ſeen of them amongſt our Neighbors.

Anthony Perez, who was in other things ſo judicious and prudent, did not in this make uſe of his Judgement, nor adviſed with his Prudence. He loved the Princeſs *Eloby* with *Philip*: And perchance, to his misfortune, he was better beloved by her then *Philip*. He had a pleaſing and affable Wit: he Wrote gallantly both in Proſe and Verſe. He had an excellent gift in compoſing a Letter: he tranſlated well a Sonnet and Stanza. His Services ſavoured not of Authority, nor reſembled Obligations. The Graces and Muſes, which are attractive and perſwaſive, ſpake to his Miſtreſs in his behalf. And *Philip* had for himſelf but a dazling, and incommodious greatneſs; and that Majeſty which tortures Love, and impriſons the Graces. This good Fortune, if I may ſtile it ſo, was the ruine of *Perez*. *Philip* choſe rather to part with a good Servant, then to endure a Rival more happy then himſelf. And the death of *Eſcovedo* happening in this conjuncture; he put *Perez* in a Place, where he had leaſure to learn, that it is a dangerous thing to ſtand in competition with his Maſter.

His Couragious and Faithful Wife, did not account her ſelf a Widow by the fall of her Husband: ſhe did not believe that his Impriſonment had

had ſet her at Liberty: The Princeſs of *Eloby* was no corroſive to her, and ſhe did not rejoyce in her minde with *Philip*, for having with one ſtroke freed her from a Rival, and himſelf from a Competitor. Theſe thoughts of Liberty would have become a tatling Dame, who might have had a looſned ſpirit, and a Widdowed heart in an engaged Body: And an irritated Jealouſie might have been ſatiated with theſe bitter imaginations, aud theſe deſires of Revenge. "The prudent Wife, equally "remote from a Goſsiping humour, as well as Jealouſie, conſidered that un- "happy and deveſted *Perez* was not another Man then *Perez* in favour, "and inveſted with the grace of his Prince: That bad Fortune gives no "right of retraction, nor juſtifies unfaithful Women; And that a heart "faſtened in good earneſt, never withdraws from any thornes which "grow in the place where it is fixed. She repreſented to her ſelf, that her "Husbands faults did not diſpenſe with her Duty; that a ſtrange and "forreign fire had not burnt her Tyes, nor conſumed the yoke of her "Marriage; that her Fidelity would appear ſo much the more Chriſtian "and Heroick, for being ſtronger and victorious over a more dangerous "Adverſary. She perſwaded her ſelf, that the moſt eminent Generoſity of "a good Woman, and the perfection of her Vertue conſiſted in preſer- "ving her ſelf all entire to her divided Husband, and to ſecure unto him, "even to the laſt, the donation of her heart, though he ſhould every day "withdraw his own by piece-meal; In accompanying him to what place "ſoever he ſhould be caſt by a ſtorm: And above all in taking as great a ſhare "in his adverſities as himſelf, even in thoſe adverſities which are the puniſh- "ment of his faults.

Fortified by theſe conſiderations, ſhe made her ſelf a priſoner with *Perez*, and reſerved to her ſelf ſo much liberty as he wanted; to ſolicite their common friends; to implore from time to time the goodneſs of the King; to employ by intervals the credit and favour of tears and ſupplications for the inlargement of her Husband. Behold how many Combats ſhe fought, how many Victories ſhe gained in this ſingle action! She overcame Jealouſie, which is the moſt powerful and dangerous enemy of Women. She deprived her ſelf of liberty and repoſe, which are natural and inherent Bleſſings; Bleſsings which are not parted with, but by extream violence. She ſubdued Avarice, by the continual profuſions ſhe was enforced to make, to render the Gaolers and Guards plyable, in giving them their fill. She was ſtronger then a Priſon, rigorous and terrible by reaſon of its incommodity, but far more rigorous and terrible in reſpect of the Princes anger, which had baniſhed all pitty from thence, which had re-inforced the Gates, and redoubled the obſcurities thereof; which had added a new hardneſs to the Iron and Walls. In fine, ſhe was victorious over tortures and death it ſelf, expoſing her ſelf as ſhe did to both, by the boldneſs ſhe ſhewed in conveying her Husband out of Priſon, and in deceiving the expectation and anger of the Prince. Truly this boldneſs was very Ingenious and Witty: And Love was not only reſolute in this action, but a Deceiver in good earneſt, and without ſcandal. Notwith-

ſtanding

ſtanding all this, the Couragious Woman would have anſwered with her head, both for the Inventions of her boldneſs, and the deceits of her Love, if *Philip* had conſulted with the jealouſie he had of his Authority, and of his Miſtreſs.

Anthony Perez, ſeeing all wayes barred up againſt hope; and that not one ſingle Ray of mercy appeared from the *Eſcurial*, reſolved by the advice of his Wife to ſeek of himſelf an end to his Miſeries, without importuning any more unpowerful Interceſſors, and a deaf Clemency. The reſolution was, that *Iane Coello* ſhould procure a Womans Garment to be ſecretly brought, and that *Perez* in the evening might go forth with her diſguiſed in this attire, and mingled with the Women of her Train. The Plot took effect as they had deſigned it: *Iane Coello* went forth, accompanied with this new Attendant, and intreated the Guards, with gold in her hand, to permit her Husband to take ſome reſt, who all the laſt night could not ſleep by reaſon of his diſquiets and diſcontents. *Perez* ſet at Liberty by this Device, repaired to *Henry* the Great, who received him with Honour. And *Iane Coello* ſtaied behinde in *Spain*, eſteemed by every one for her Courage and Fidelity.

I am the firſt that have ſhewn this Couragious and Faithful Woman to *France*: And I now preſent her unto the Court, to the end our Ladies may learn of her, that great Expences and ſtudied Exceſſes do not form a gallant Woman: That ſo fair a Figure deſerves better Lineaments and Colours: That the Nobleſt blood of the World is obſcure, and wants luſtre, if Vertue doth not give it. That Marriage is a Companion as well for bad Times, and rugged Tracks, as for fair Dayes, and delightful Roads: And that the affection of a good Woman ſhould reſemble Ivy, which ſticks cloſe and inſeparably to that Tree which it hath once imbraced, never leaving it, what ſnow ſoever falls upon it, what wind ſoever ſhakes it, what tempeſt ſoever bears it down.



PAVLINE *resolue de mourir auec Seneque, se fait couper les veines: et laisse à la Posterité vn parfait exemple d'vn Amour constant et heroique.* Tacitus An. lib. 15.

Vignon inuent. *Mariette excud cum priuil. R*

Paulina.

IS it one of the Graces, or an wounded *Amazon* who dyes there ſtanding, and in the poſture of a Conquereſs? She is truly a Grace, even a manly and magnanimous Grace: No *Amazon*, unleſs a Philoſophick and long Rob'd *Amazon*. She is the wiſe and vertuous *Paulina*, who became a Stoick in the houſe of *Seneca*; and reſolves to die in his Company, and by his Example.

You may have heard what common rumour hath publiſhed of *Nero's* ingratitude, and of the Fatal command of death he ſent his Maſter. This ſecond Parricide no leſs ſcandalized the Senate, and all the People, then the firſt, which is yet freſh, and whoſe blood ſtill reaks upon the Earth. And the impiety of the Tyrant after it had cauſed *Agrippina* to be murthered, who had been twice his Mother, and brought him no leſs into the Empire, then into the world; after it had put *Seneca* to death, the Inſtructer of his youth, and the Father of his ſpirit, could not aſcend higher, if it riſe not up againſt God himſelf; if it fall not on Religion and holy things. Though this laſt ſtroke fell only upon *Seneca*, yet he is the only perſon that was not ſurprized with it: and having

often beheld the ſoul of *Nero* open, and even to the bottom; he ever indeed believed that figures of Rhetorick, and ſentences learnt by roat, would not be more acknowledged then the Life and Empire he received from his Mother.

He received likewiſe that barbarous Order with a Tranquility truly Stoick, and worthy the Reputation of his Sect. He did not appeal to the Senate, he knew very well that the Senate is now but a Body diveſted of Power, a diſmembred Body, and ſtill bleeding of the wounds it had received from the Tyrant. He did not implore Redreſs from the Laws: they were all at preſent either baniſhed or dead. He was content to obey without noyſe or delay : and you could not arrive more ſeaſonably to ſee a Stoick, dying according to the forms and principles of his Profeſſion. *Paulina* would alſo ſhew, that Conſtancy belonged to her Sex no leſs then to ours; and that VVomen might be Philoſophers without having commerce with *Lycea* and *Portica*, without making Dilemmaes or Sylogiſmes. She believed, that being the one half of *Seneca*, ſhe might be couragious by his Courage, and dye by the example of his Death, as ſhe had been enriched by his Riches, and honoured by his Fortune.

Their Veins hapned to be opened by the ſame hand and Lancet. Their blood and ſpirits were mixt together in their wounds: And that of *Seneca*, entring into the Arm of *Paulina* with the Lancet, penetrated her very heart, and ſeated it ſelf about her ſoul. You ſee alſo, that being inſtructed and fortified by this ſpirit, which ſerves for a ſecond reaſon, and an acceſſory Courage, ſhe had the fortitude to expect death ſtanding, which is the laſt Act of Soveraign Vertue, and the true poſture of dying Heroes. The blood ſtreamed from her Arm with violence, as if her ſoul preſſed it to have the glory of going out the firſt : And to behold the pureſt and moſt ſpirituall parts thereof, which ſpurt up from the Baſon into which it fell, you would ſay that it takes a pride in the Nobleneſs of its Extraction, and conceives it ſelf too well deſcended to be ſpilt on the ground. *Paulina* calmly, and without the leaſt alteration beholds it trickling down. And ſaving

that

that her Colour vaniſhed away by degrees, and Paleneſs ſucceeded, as it doth to the laſt Rays of a fair day, which dyes in a beautiful Cloud, no change was to be ſeen in her Countenance.

Her Conſtancy is no ſavage Conſtancy: It hath a ſerenity and Grace; but it is a pale ſerenity, and an expiring Grace. She is more covetous of her Tears and Sighs, then of her Blood and Life: ſhe prohibited her Eyes and Mouth to ſhew the leaſt ſign of weakneſs: And a Statue of white Marble, which ſhould make a Fountain of its artificiall Veins, could not have a more peaceable ſtability, nor a more gracefull confidence.

This example is very rare: but it is ſad, and cannot inſtruct the mind, but by wounding the heart. The ſteam of ſo Noble Blood draws almoſt tears from your eyes: And it afflicts you, that you are not able to ſave the fair remains of ſo beauteous a Life. Let it no longer torment you: The Tyrant advertiſed of *Paulina's* generous reſolution, ſends Souldiers to hinder her Death, and inforce her to live. Not that he takes care of the Vertues, or is willing to preſerve the Graces, which are ready to dye with her. He is *Nero* in all his actions, and doth no leſs miſchief when he ſaves, then when he kills. It is becauſe he delights to ſever the beſt united hearts, and to divide the faireſt Couples: It is becauſe he takes pleaſure in forcing inclinations, and violating ſympathies: It is becauſe he hath a deſire to exerciſe upon friendſhips and ſouls an interiour and ſpirituall Tyranny: It is becauſe after the death of *Seneca*, he will have the heart of *Seneca* in his power.

The Baliſters of *Porphirie*, upon which you ſee him leaning, is the ſame, as they ſay, on which lately at the noiſe and light of flaming *Rome*, he ſung the firing of *Troy*. He ſpeaks from thence to the Souldiers he ſent to *Paulina*, and commands them to make haſt. Though ſhe had but two ſteps to make, yet they will enforce her to retreat, and faſten her again to life, by binding up her wounds. It were to be wiſhed, for the good of *Rome*, that they had done as much to

Seneca:

Seneca: But if they had Swathes and Remedies to apply to him, *Nero* could wiſh that they might be impoyſoned Swathes, and killing Remedies. The laſt year he cauſed the ſame Remedies to be applyed to gallant *Burrus* his other Governour: And doubt not but he will ſhortly ſend the like to *Seneca*, if his Soul make not the more haſte to expire.

It is not the good old mans fault, that his ſoul is not already at liberty: he preſſeth it with vehemency enough; and hath made for it Orifices large enough in all his Veins. But *Seneca* muſt be long a dying, that his lingring death may be a laſting Inſtruction, and a Pattern of a large extent. Surely this *Seneca* is not the man of whom Envy and Detraction hath made ſo many falſe Pictures. I perceive nothing of weakneſs or vice wherewith they reproach him. And this Death, what ever ignorant and traducing ſpirits ſay, cannot be the Tragedy of a ſeemingly Vertuous perſon, of a masked Philoſopher, of a Counterfeit and Sophiſticall Doctor.

His calm and ſetled Conſtancy, ſhews outwardly the ſtability of his mind. He ſeems to confirm with his eyes, and brow, whatſoever he hath written concerning the contempt of Fortune and Death: You would ſay that he alledges himſelf for the proof of his Doctrine. He Philoſophizes by as many mouths, as there are wounds: And every drop of his blood is a Stoicall Demonſtration: A proof of his Opinions, and a teſtimony which he renders to the Courage of his Sect. His weeping and mourning friends receive with his laſt words, the laſt ſpirit of Philoſophy, and the pure lights which already his almoſt looſned and deſcryed Soul diffuſeth.

The attention they give him is full of reſpect, and hath ſomething, I know not what, of Religion: It would be hard to ſay, whether it be to his voice or blood they are attentive: whether it be the dictates of his mouth, or thoſe of his wounds which they write.

In this extremity this ſevere man, who ſo boldly looks upon Death, as if he were ſeeing a Mask, dares not fix his eyes upon

upon *Paulina.* I think that he apprehends leſt friendſhip might ſoften his ſpirit, and the Husband be found more powerfull in his heart then the Philoſopher. But be not ſcandalized at this tenderneſs. It is not unſeemly in a wiſe man. He may with credit afflict himſelf for another : And the Tears which friendſhip hath expreſt, may decently trickle down on his Face.

SONNET.

PAULINA ſpeaks.

PAulina meets Death's Launcet, with a Mind
No leſs of Stoick, *then of* Roman *Kind*:
A Philoſophick Love, *which charms her Heart,*
Will give the ſtroke to ſweeten all her ſmart.

Inhumane Fortune, *through remorſe, or hate,*
Runs to rebuke her, and repair her Fate:
But her great Soul reſiſts a forced ſtay,
And with her Blood makes haſte to ſlide away.

You daring Sages, *who for Truths promote*
Your high fictitious Dreams, and from us Vote
Our Noble Paſſions ; Learn of this Heroique,
And Famous Woman, to be truly Stoique :

And know this truth (whatever you in vain
Have learn'd from your fantaſtick Founder's *Brain)*
That the moſt Tragick Deaths delightfull grow,
VVhen Love *himſelf ſhall give the fatal Blow.*

Elogy

Elogy of *Paulina.*

IF there were great Vices in *Nero's* Age, there were alſo eminent and very exemplar Vertues. The darkeſt nights have their Planets: And in the worſt Seaſons, the Sun hath his good Intervals, and fair hours. This Monſter inrag'd againſt Reaſon, which made him ſee his Errours, fell upon *Seneca*, who had cleer'd and diſciplin'd that faculty in him; As if it had proceeded from the Maſters fault, who poliſhed the Glaſs, and not from his own Deformity, that he was hideous. He then gave order for his death: And this excellent Man, who was grown old under another Miſtreſs then this ſlight fencing Philoſophy, which is only bold in a School and againſt Fantoſmes, was ready to ſubmit to this barbarous Command for proof of his Doctrine, and to put in Practice what he had ſet forth in Propoſitions and Opinions.

When it was time to depart, he did not ſo much as turn his head to liſten to Fortune, who ſolicited, and called him to the Empire. He departed out of a houſe more worth then ten Millions, as if he had gone out of a thatch'd Cottage. He ſhewed himſelf only ſenſible for *Paulina*, whom he left young, and expoſed to the outrages of a bad ſeaſon, and the inſolencies of a Tyrant, who had cauſed it. He endeavoured to perſwade her to live, and take comfort in her own Vertue, and the Goods he had left her. "But ſhe remonſtrated to him, that theſe indulgent and careful per-"ſwaſions were not fit to be uſed to the Wife of *Seneca*: That his Example "counſelled her better, then his Reaſons: That it taught as well as Phi-"loſophy, how to die reſolutely and with courage. Their veins were "opened with the ſame Lancet: they mingled their Blood, their Spirits, and Examples: And the ſoul of *Paulina* would have followed that of *Seneca*, if it had not been detained at the laſt ſtep ſhe was to make. *Nero* apprehending, leſt the death of ſo illuſtrious a Lady, and of ſo high a Reputation might compleat the drawing on him a publick hatred, ſent Souldiers, who bound up her veins, and uſed violence to make her live. But ſhe retained all that ſhe could of death, which was then kept from her: And ever after conſerved the deſire of it in her heart, and the paleneſs of it upon her face.

MORAL REFLECTION.

Paulina who is ſtill victorious over death in this Picture, informs us that Philoſophy hath no Sex; that it communicates it ſelf without making any diſtinction between Garments and Faces: That the Graces themſelves may become Valiant, and Couragious under her Diſcipline: And that Cowardiſe proceeds from the corruption of the heart, and not from the tenderneſs of the temper, nor the diſpoſitions of Fortune. It likewiſe informs us that Vertue muſt needs be very weak, and Chriſtianity

ſtianity ſuperficial in the greateſt part of Chriſtian Ladies, who perplex themſelves about a Necklace and a few Pearls; who have their hearts fixed on a lac'd Petticoat, who are ſlaves to a ſmall Fortune, which to expreſs it well, is but a figure of guilded dirt. The leaſt they can expect, is to be condemned by this Heathen woman, who had a ſoul diſ-ingaged from Riches which may vie with thoſe of Kings; who had a free heart even in the arms of a Fortune which was as large as the Empire; and which raiſed jealouſie even in the Fortune of the Emperour himſelf. The enſuing Queſtion will manifeſt, whether *Paulina* could be a Philoſopher and a Stoick; and whether I had reaſon to ſay that Philoſophy hath no Sex.

MORAL QVESTION.

VVhether VVomen be capable of true Philoſophy.

A Woman hath been heretofore ſeen playing the Orator in publick places, who did with unprofitable and ſtudied Diſcourſes, what the Mountebanks now adayes uſe to do with their Drugs, and Antick faces. There was alſo a lewd Woman, who affected a brutiſh and impudent Freedom: who braved Fortune and Nature with a Staff and Wallet; who was Beggerly and Arrogant; and who had, under a ragged and tottered Garment, a worſe Pride then is found under cloth of Gold and Purple: Both the one and the other was called Philoſophy; But both had but the name and a falſe mask, which drew Spectators to them. And certainly if no other Philoſophy had deſcended from Heaven, then from this bawling and Arrogant Creature: I ſhould have preſently concluded, that a good Woman could have no commerce with Philoſophy. There is a third, which is the true Miſtreſs of Life, and the Directreſs of Manners: which hath the general charge of Vertue and Sciences; and is no enemy to the Graces: which is endowed with a modeſt Capacity, and a Courage without Pride or Fiercenes. And if the Queſtion be concerning this Philoſophy, we muſt boldly ſay, and without fearing to do her injury, that ſhe hath no Sex, no more then the Intelligences: that ſhe is come as well for Women as Men; and ſhe being the laſt perfection of the Underſtanding, and the compleatment of Reaſon, all rational Souls are equally capable of her Diſcipline.

And to the end this Deciſion may be eſtabliſhed with Method, it is to be noted, that there is Philoſophy Speculative and Scientifical, and a

Philoſophy which is Moral and Active: Both are within the Sphear of Womens underſtanding, and have no Functions, which exceed their forces. The Speculative doth contemplate the Works of God, and the ſecrets of Nature: She ſtudieth the Harmony of the World, and the marvellous Agreements both of the ſuperiour and inferiour parts compoſing it: And the end of her contemplation and ſtudy is the ſatisfaction ſhe receives from known Verities, and acquired Sciences. The Moral flies not ordinarily ſo high, but her ſtudy is Practical, and her Knowledges are applyed to Action. Her Office is to govern the Liberty of Man, to marke him out Bounds, and regulate his Actions; and her End is to guide thoſe to Happineſs who obſerve theſe Orders, and keep within the limits thereof.

Surely in all this, there is nothing, which the Underſtanding of Women may not attain; nothing which is above their reach, and the tracts which Nature hath laid open to them. Why ſhould they not be as capable as our ſelves of Contemplation, and of the Sciences belonging to Speculative Philoſophy? Are their ſouls more Terreſtrial, and more faſtned to matter then ours? Are they of a different Temper, and of another Extraction? Hath Nature clogged them with ſome ponderous load? Hath ſhe tyed them with ſome chain to keep them from aſcending? Are they abſolutely uncapable of thoſe wings, which *Plato* hath obſerved in Contemplative ſouls? All things then are equal between Men and Women, in reſpect of the ſoul, which is the Intelligent part, and makes Learned men and Philoſophers: And if there be any Inequality in relation to the body, as the ſame cannot be denyed, Women have the advantage, and it Perfects in them the Capacity whereof I Diſcourſe.

Some reproach them with the Humidity of their Complexion; but no Man will reproach them of it, when he ſhall remember that moiſtneſs is the matter of which thoſe Images are formed which are uſeful to Sciences; That it is the proper temper of the Memory, which is the Depoſitory and Nurſe thereof; that it can contribute to the light of the Underſtanding, as it doth to that of the body; that the moiſt Stars and Planets, have no leſs brightneſs, then the other: And that dry heads are not reputed to be the moſt repleniſhed, and beſt furniſhed.

As for tenderneſs, without doubt they that make it the ſubject of their Accuſation, have not adviſed with *Ariſtotle*. They would then know, that the moſt delicate Temper, is the leaſt burthen'd with matter; the moſt pure, and apt to be penetrated by the Lights of the Underſtanding: The beſt prepared for fair Images; and for the Impreſsion of Sciences. Saint *Thomas* alſo, being to prove the Natural Excellency of the minde of *Ieſus Chriſt*, conceived that he could not alleadge a more pertinent Reaſon, then the Delicacy of his Complexion. And generally the moſt tender and frail matters are particularly covered in moſt ſubtile and perfect Forms. And the rareſt and moſt accompliſhed pieces of the Arts, are ordinarily framed of Silk, ingraven on Chriſtal, and turned in Ivory. Nature hath but one ſoul

intelligent

intelligent & capable of Diſcipline: And this Soul is the form of the weakeſt parts of the whole Body: And even in this ſo frail Body, the ſeat of the Underſtanding and Reaſon is not in the Bones and Nerves, but in the Brain, which is the ſofteſt and moſt tender part. Whereunto one may likewiſe add, that in Politick Bodies, the more knowing ſort of Men are not compoſed of Tradeſmen and Labourers; of thoſe ignoble Members, who are of ſtrong complexion, and hardened by Labour: They are Studious and Sedentary Perſons; ſuch as have been brought up in Repoſe and in the ſhade.

Quickneſs is only remaining, which malicious Perſons call Lightneſs, and whereof they think to compoſe a ſtrong piece againſt Women, who pretend to Sciences. But to weaken this piece, and unnerve its force, A queſtion is only to be asked of thoſe who buſie themſelves about it, Whether Ponderoſity ariſes from the mind, and Agility from matter? Whether the Angels and Planets, Intelligence, and Light, make things heavy and immovable? And whether amongſt Men, the able be the ſlow, and the quick the ſtupid? Sciences require the wings of Eagles, and not the feet of Tortuſes. This is the reaſon why the Seraphins, who are the moſt knowing and Theological Intelligences, have wings up to their heads. The very word *Diſcourſe* is a word of agility and quickneſs: And not to ſay, that the eyes which are in us, the only parts capable of Study, cannot Study, but by a continual motion: The Animal ſpirits, which are aſsiſtants of Reaſon, and the material Springs of an immaterial Action, are the lighteſt, and the moſt agile part of our ſubſtance.

Let us then acknowledge, that Women may ſhare with us in the poſſeſsion of Sciences. Nature had no deſigne to exclude that Sex from them: And the reaſons themſelves which are alledged againſt their Right, confirm it the more, and have the force of new titles. It is known alſo that ſince the time of the Muſes, which were Female Sages erected into Goddeſſes: there is no Age which hath not had a ſufficient number of moſt capable Women. *Teraqueus* hath left us a long Liſt of Ancient and Modern ones, whoſe reputation he found to be already perfected, and ſo many names as he had collected in this Liſt, are as many efficacious and apparant proofs for the Capacity of Women for Sciences.

But theſe dead proofs, and remote from our ſight, are not neceſſary for us. We have ſome which have life and ſpirit, which perſwade our eyes and ears: And when all other proofs ſhould fail us, the ſole Houſe of *Rambouillet*, would have in this point all the Authority, which an approved and renowned Academy might have. There is in that Houſe a Mother and a Daughter, in whom the pure tincture of the Roman Spirit is preſerved, with the good Blood and Generoſity of the Ancient Republick. They are both of them knowing in the Science of the *Cornelia's*, the *Iulia's*, and the *Paulina's* their Progenitreſſes of theſe judicious and lovely Women, who were the Cabinet-Councel, the Domeſtique Theater of Conſuls and Dictators. But let no man believe that there is a pride and preſumption in this Science: That it is one of thoſe which turn the brain

and cauſe Convulſions in the minde. Let no man take it for a Maſs of indiſgeſted and tumultuary Notions, for a collection of Fables and Hiſtories learnt by roat. It is Modeſt and Civil with vigour: It is ſolid without oſtentation and rudeneſs: It conduceth to the conduct of life, and the regulation of manners: And it wants nothing of that which may give imployment and addreſs to the Muſes, Comelineſs and Ornament to the Graces. And of theſe two rare and learned Perſons, there may be made an illuſtrious Demonſtration, concerning the Capacity of Women: And by the ſame reaſon that heretofore it hath been ſaid, that *Athens* was the *Greece* of *Greece*, one may well ſay in reference to them, that the Houſe of *Rambouillet* is the Court of the Court: I do not ſay of the interreſſed, ambitious, and corrupted Court; I ſay of the ingenious and ſpiritual, of the Gallant and Modeſt Court. Nevertheleſs, whatever I have ſaid, it is not my intention to ſummon Women to the Colledge; I intend not to make Graduats of them, nor convert their Needles and Diſtaffs into Aſtrolabes and Sphears. I bear too much reſpect to the bounds which ſever us: And my queſtion is only in order to what they may, and not unto what they ought in the condition wherein things have been placed, whether by the Order of Nature, or by an immemorable Cuſtom, and as old as Nature her ſelf.

But ſurely, as I would not hold with thoſe who ſhould perform in their Cloſets all the Exerciſes and Functions of a Colledge: Who ſhould diſcourſe only in Enthymema's and Syllogiſms: And ſhould have nothing in their heads but the Ideas of *Plato*, and the Atoms of *Epicurus*: So cannot I ſufficiently praiſe thoſe which put themſelves under the Diſcipline of that other practical and active Philoſophy, which illuminates the minde with her lights, and fortifies it with her principles: which eſtabliſheth Decency in Manners, and Stability in Life; which adjuſts all Conditions and all Fortunes to her rules. Firſt, if there be a queſtion concerning Capacity, it cannot be brought in diſpute in relation to them: Some have been found amongſt them, who have followed as cloſe as any man the moſt ſublime and ſpeculative Philoſophy; who have run through all that may be open to Humane reaſon, and have been more eminent then *Socrates* and *Plato*, and more ancient then *Ariſtotle* and *Theophraſtes*.

Moreover this practical Philoſophy is not of an unknown Country, nor out of the Common Road: It is not needful to have the wings and ſight of an Eagle to approach her; one may go thither a foot-pace, and from all the Regions of the World: from all the degrees of State, and from all the orders of life. She hath Diſciples that are Soveraigns, and Diſciples that are Slaves. And in her Schools King and Subject, Rich and Poor, Maſter and Servant, have their aſsigned places according to the diverſity of their Conditions, and the difference of their Offices. Beſides, the perfection of this Philoſophy is not cumberſom, nor ſubject to diſorder. She allowes all other Lawful profeſsions, and accommodates her ſelf to all degrees of Fortune: ſhe gives Leſſons for affairs, and for the whole World: ſhe gives them alſo for repoſe and ſolitude: And to learn

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theſe Leſſons, it is not neceſſary that a Woman ſhould abandon the managing of her houſhold affairs: That ſhe ſhould be divorced from her Husband; that ſhe ſhould renounce honeſt Pleaſures, and Civil Society; That ſhe ſhould ſhut her ſelf up in a Chamber hung with Maps, and furniſhed with Sphears and Aſtrolabes.

Let us add, that Moral Philoſophy hath been given us to order our Paſsions, to diſtinguiſh our Duties, and Offices, to teach the exerciſes of Vertue, to guide us as by the hand to Beatitude. And have not Womens Paſsions need of a Governeſs as well as Ours? May they not be miſtaken in their Offices and Duties? Are they born ſo well inſtructed, and perfect, that they can learn Vertue without a Leſſon or Method? Are they ſo happy that they can attain to Beatitude by their own addreſs, and without a guid? The injuſtice would be then extream to deprive them of this Philoſophy, the Governeſs of Paſsions, the Miſtreſs of Vertues, and the neceſſary Guide for all thoſe that pretend to Beatitude.

In fine, Women as well as we are to defend themſelves againſt the Gifts, and Outrages of Fortune: They are apt to Swellings and Convulſions, which follow good and bad Accidents: And no man hath a head ſo naturally ſtrong, that he can bear Proſperity without the Vertigo, or Adverſity without fainting and weakneſs. Ought we to expect that Women ſhould be preſerved from all theſe infirmities by the meer ſtrength of their Conſtitution; that their heads ſhould not turn round upon the top of the Wheel, and amidſt the perfumes of good Fortune; that their hearts ſhould not change their ſeats, when they themſelves ſhall change their Poſture; and that thoſe hearts ſhould ſtand after their owners fall? There is no Conſtitution ſo well prepar'd, nor of ſo good a temper, from which this Conſtancy and Equality ought to be expected without the help of Moral Philoſophy. And therefore we muſt conclude, that Philoſophy is not only neither againſt the Decorum, nor beyond the capacity of the ſecond Sex; but that ſhe is an Ornament and a neceſſary ſupport to it; and that neither good nor gallant Women can be formed, but according to the Deſignes, and by the Rules of Morality.

All the vertuous and magnanimous Women, which we admire in Hiſtory, have been modelled according to theſe Deſignes, and compleated by theſe Rules. We have known, and do know alſo ſome, who have the ſame features, and are compoſed after the ſame manner: And if I did not fear that ſome might accuſe me of Flattery, and Affectation, I would here manifeſt, that *France* hath at this time her *Cornelia's* and *Porcia's*, her *Arria's* and her *Paulina's*. But let us yield obedience to the Wiſe-man, who forbids us to praiſe living Vertues. And let us end this Diſpute by an Example, within the Memory of our Fathers, in which we ſhall behold a learned Princeſs overcoming with an equal Courage, both the temptations of good, and the outrages of bad Fortune, and by a more then Stoical Conſtancy, bearing upon a Scaffold, the ſame countenance, which ſhe had born upon a Throne.

Example.

EXAMPLE.

Of Jane Gray *of* Suffolk, *Queen of* England.

HEnry the Eight being dead, ſtain'd with the blood of thoſe Martyrs which he had made; and amidſt the Ruines of the Church of *England*, which he had overthrown, *Edward* the Son of *Seymer* his third Wife, ſucceeded to his Crown and Dominions: But as there is no Seed ſo unhappy, nor of ſo ſhort a durance as that of wicked men; ſo the Excommunication and Curſe, which had been Fulminated againſt the Father, being fallen upon the Son, this poor Prince died before he knew well how to live. And by a Will which he made, through the perſwaſions of *Dudley* Duke of *Northumberland*, *Jane Gray* was declared his Heir. It may be ſaid, without detraction, that this Will was dictated by Ambition: But it may alſo be ſaid without flattery, that it was made in favour of the Graces and Vertues, to the advantage of the Sciences and Muſes: And the Crown of *England* could not be placed upon a more beautiful head, or which could do it more Honour, then that of the Lady *Iane*.

She was born with thoſe Attractives and Charmes, which ſeat a kinde of Soveraignty upon the face of the moſt beautiful Perſons, and which give a Natural Unction to them, and a Diadem without gold or precious ſtones: Her minde was endued with far more ſoveraign Attractives, and with Charms of far greater force then her face. And theſe native and adorning Graces, were accompanied with other acquired and profitable ones, which much increaſed their value, and gave them a ſecond tincture of goodneſs, and a new luſtre. She ſpake both Greek and Latine as if ſhe had been of *Athens* and *Rome*: ſhe had an exact knowledge of the Liberal Sciences, and perfectly underſtood both kinds of Philoſophy. But that which is more to be eſteemed then all her Philoſophy, more then all theſe Sciences and Tongues; is, that during the Raign of Vice and Liberty in the time of *Henry* the Eighth, and after the ſcandal of *Anne* of *Bullen*, ſhe was poſſeſſed with the Modeſty and Vertue of thoſe bleſſed dayes, when *England* was called the Country of Angels.

Nevertheleſs we muſt ſpeak the truth: All theſe ſo rare and highly prized qualities, were not conſidered in the Will, which was made in favour of *Iane*. *Edward* died as weak as he had lived: He abandoned his laſt Teſtament to the will of the Duke of *Northumberland*, as he had done all the reſt, and the Duke abuſed him in his death, as he had done in his youth. This ambitious Miniſter of State, not being content with having Raigned without a Crown by the toleration of his Maſter, to whom he had left but a ſpecious Regality, and a coloured Dignity; perceiving a gate open, by which *Iane*, who was married to the Lord *Guilford* his fourth ſon, might bring the Crown into his Houſe, he undertook to take

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it from the Kings ſiſter, and to ſet it upon her Head, either by Right or Force.

To this effect he beſieges the minde of this poor Prince, already ſpent with his ſickneſs, and diſquieted at the preſence of death. He was made believe that he could not in Conſcience call to the Succeſsion, either *Mary* the daughter of *Katherine* of *Aragon*, or *Elizabeth* daughter of *Anne* of *Bullen*. He alledgeth againſt the firſt, that being cut off the Royal Family by the Divorce of her Mother, ſhe could not be reſtored to it without condemning the Memory of the deceaſed King, and without giving Credit and Authority to the Roman Tyranny. He oppoſed againſt the other that being ſtained with the Adulteries and the puniſhment of her Mother, ſhe would ſully the Honour and Dignity of the Crown if ſhe had but touch'd it. From thence he concludes, that *Iane Gray* deſcended from *Henry* the ſeventh by *Mary*, heretofore Queen of *France*, being the laſt drop of Royal blood, which was found yet pure and without ſtain; he could not make another Heir, without caſting Fire into the Royal Family.

The Declaration was made for theſe reaſons in favour of *Iane*: The Councel of four and twenty approve it, notwithſtanding the oppoſition of the Archbiſhop of *Canterbury*: And two dayes after, the King rendring up his ſoul, *Iane* is declared Queen of *England*. Her Father the Duke of *Suffolk*, and the Duke of *Northumberland*, Father to her Husband, went to acquaint her with this news, and prepare her to receive chearfully ſo great a Fortune. This Fortune was the firſt dangerous Temptreſs, againſt which *Iane* had need of Inſpirations, and helps from Philoſophy.

And here it will be confeſſed, that one ought to be ſupported by Philoſophy; That one ought to have a heart extreamly good, and a ſtrong head peece, not to fall into a Trance at ſuch news. Reaſon ought to be very clear, and the underſtanding very pure to receive without amazement ſo ſudden and ſurpriſing a vapour. I might alſo apprehend that I ſhould not be believed, but rather accuſed of an Hyperbole, if I ſaid, that *Iane* received one of the greateſt Crowns of the World, with the ſame Moderation, as if ſhe had received a Poſie of Violets. Regality is not a preſent to be taken with heavineſs, and a negligent hand. It is a kinde of humane Deification: It is the *medium* between God and Man: And even the Philoſophers and Sages, I mean auſtere Philoſophers, and unbyaſſed Sages, have in all times eſteemed it ſo much, that *Pythagoras* and *Zeno*, the Patriarks of Stoicks, and the moſt zealous Preachers of Indolence and Aſpirity, ſeeing themſelves not called to Soveraignty by Fortune, and not knowing how to attain to it by a ſtraight and lawful way, were ſo bold as to uſe violence, and aſpire to it by Tyrannie. However I will not deſcend from ſo high a propoſition: I intend to go yet higher, and will riſe to ſomething which is more eminent and more Heroick. *Iane* would have received at leaſt civilly, and with thanks a Poſie of Violets: She abſolutely refuſed the Crown of *England*: And this ſo gallant and generous a refuſal proceeded from a more Stoical ſoul then that of *Zeno*, from a more Philoſophical heart then that of *Pythagoras*.

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Not that ſhe did not well underſtand the value of this Crown which ſhe refuſed: Nor was ſhe affrighted with ſo reſplendent a Fortune, as ſhe would have been terrified by a luminous Fantoſme preſented before her eyes. But ſhe knew alſo that there was Weight and Thornes in this Crown: And this Fortune with all its Glory, and all theſe Charms did not tempt her, nor appeared to her ſo lovely, as Juſtice, Tranquility, or Philoſophy. Solicited by the Supplications and Reaſons of her Kindred and Husband, who preſſ'd her to conſent to her greatneſs, and not to reject a Felicity which is rare, and never preſents it ſelf twice to the ſame Gate: "She anſwered, that the Laws of the Kingdom, and Natural right ſtand-"ing for the Kings Siſters, ſhe would beware of burthening her Head "and Conſcience with a Yoke which did belong to them: that ſhe under-"ſtood the Infamy of thoſe who had permitted the violation of Right to "gain a Crown. But it were to mock God, and deride Juſtice to ſcruple at the ſtealing of a ſhilling, and not at the Uſurpation of a Crown. Be-"ſides, went ſhe on, I am not ſo young, nor ſo little read in the guiles of "Fortune to ſuffer my ſelf to be taken by them: If ſhe inrich any one, it "is but to make him the ſubject of her ſpoil: If ſhe raiſe others, it is but "to pleaſe her ſelf with their ruins. What ſhe adored but yeſterday, is to day "her paſtime. And if I now permit her to adorn and Crown me, I muſt "to morrow ſuffer her to cruſh and tear me in pieces. Beſides, with what "Crown ſhe doth preſent me? A Crown which hath been violently and "ſhamefully wreſted from *Katherine* of *Arragon*, who diſlikes the puniſh-"ment of *Anne* of *Bullen*, and of others, who wore it after her. Why would "you have me add my blood to theirs, and to be the fourth Victime, from "whom this Fatal Crown may be raviſhed with the Head? But in caſe it "ſhould not prove fatal to me, and that all its venom were conſumed: If "Fortune ſhould give me warranties of her Conſtancy; ſhould I be well "adviſed to take upon me theſe Thornes which would delacerate, though "not kill me outright; to burthen my ſelf with a Yoke, which would not "fail to torment me, though I were aſſured not to be ſtrangled with it? My "Liberty is better then the chain you proffer me, with what precious ſtones "ſoever adorned, and of what gold ſoever framed. I will not exchange my "Peace for Honourable and Precious Jealouſies, for magnificent and "glorious Fetters. And if you love me ſincerely, and in good earneſt, you "will rather wiſh me a ſecure and quiet Fortune, though mean, then an "elevated Condition expoſed to the wind, and followed by ſome Diſ-"mal fall.

Theſe Reaſons were powerful, and muſt needs be perſwaſive, yet they took not effect: The ambition of the Dukes of *Northumberland* and *Suffolk* was more prevalent. The Lord *Guilford* fortified her with his reaſons: And *Iane* overcome by ſo many preſsing Solicitors, and in Authority, reſigned to them her Freedom and Life. This reſignation, proceeded from a Soveraign Vertue, and a conſummated Philoſophy: And not doubting but a Scaffold was prepared for her behinde the Throne; and that the Crown which was offered her might not cauſe the loſs of her Head, ſhe

ſubmitted

ſubmitted her ſelf to Fortune, and conſented to accept of Soveraignty with more courage and moderation, then ſhe had refuſed it. Matters being thus concluded, they brought her to *London*, where ſhe was ſolemnly acknowledged Queen, and received with Ceremony, the Oath of Fealty from all degrees. But this Oath held as little as her Soveraignty. And ſcarce had ſhe ſpent ten days in the Tower, according to the Ceremony obſerved by new Kings, but the Parliament and People retracted their Oath and Acclamations, and delivered her up to the Princeſs, *Mary*, her Rival, and the Lawful Heir of the Crown.

A more Eloquent man then my ſelf, would ſay, that Fortune irritated by her Refuſals, plaid her this Prank to humble her Virtue, and to take revenge of the cruelty of her Philoſophy: I had rather ſay, and I will ſpeak it more Chriſtianly, and with more appearance of truth, that it was God who permitted this revolution, to ſave *Jane* by her fall; and to draw to himſelf, by a Scaffold, ſo pure and couragious a Virtue, which evidently had periſhed if ſhe had grown old upon the Throne. There are dangerous Proſperities, and ſcandalous Elevations, which God grants us in his wrath. There are wholſom Adverſities, and edifying Falls: And thoſe happen to us when God reſumes for us his thoughts of Peace, and diſpoſeth us to Grace. Material men, who onely behold the preſent and outſide of things, judge far otherwiſe of them: But this Judgement, to ſpeak properly, is a Judgement of frantick men, who had rather dye with Ragouts, then to be cured with Rhubarb; They triumph in the danger of their Souls, and praiſe God for the marks of Reprobation. They deplore the preſages and earneſt of their Salvation: And they deſire ſo unhandſomly, they pray ſo propoſtrouſly, and in ſo bad terms, as if God were to puniſh them, he could not do it more ſeverely, then in hearing their prayers, and granting their Petitions.

Iane judged more ſolidly of Gods deſigns, and of the courſe of his Providence: And albeit ſo great a Revolution was a very diſtaſteful Remedy, yet ſhe couragiouſly reſigned her ſelf thereunto, and took it with much cheerfulneſs. Being ſent priſoner to the Tower of *London*, it was obſerved that ſhe entred it with as Serene a countenance, and with the ſame dignity of look and action, as ſhe had done the firſt time to begin the ſad Ceremony of her fatal Reign. While ſhe remained there, ſhe remitted nothing of her Conſtancy, and her uſual Studies. Vigour and Authority appeared in all her words: all her actions were free through the freedom of her Minde; which was enriched with a milde Grace, and a confident Modeſty: And even in the Pallace, and upon the Throne it ſelf, ſhe could not have more Majeſty, nor appear more Reſplendant and Soveraign.

The Sentence of Death being pronounced, ſhe Couragiouſly ſubmitted to it, and anſwered nothing elſe, but "That her Crime was not for having "laid her hand upon the Crown, but for not having rejected it with force "enough. That ſhe had leſs erred through Ambition, then out of reſpect "and reverence to her friends: That her reſpect, nevertheleſs, was a Crime;

" and that her reverence deſerved puniſhment: that ſhe would willingly " admit of death: and that ſhe could do no leſs then render ſatisfaction to " the State, and voluntarily take off, and in obedience to the Laws, the " Scandal which ſhe had given by a forced Obedience and rendred by con- " ſtraint to her kindred.

Her Husband condemned to the ſame puniſhment, having ſent to give her the laſt viſit, to the end he might arm himſelf with the example of her Conſtancy, and by the vertue of her laſt words. She ſent him word, "That he " demanded a lenative, which would put fire into the wound; and that it " was to be feared, her preſence would rather weaken, then ſtrengthen him. "That he ought to take courage from his Reaſon, and derive Conſtancy " from his own heart; and that if his ſoul were not firm and ſettled, ſhe " could not ſettle it by her eyes, nor confirm it by her words: That he " ſhould do well to remit this interview to the other world: That there, " indeed friendſhips were happy, and Unions indiſſolvable; and that " theirs would be Eternal, if their ſouls carried nothing with them of Terre- " ſtrial, which might hinder them from rejoyning.

As ſhe was led to the place of Execution, ſhe paſſed by a Gallery from whence ſhe ſaw her Husbands body carried to the Chappel of the Tower. This unexpected Object ſomewhat moved her, and begot compaſsion in her. But it was a manly, and wel-becoming compaſsion; and this Emotion did not ſo ſtrongly invade her mind, as to hinder it from furniſhing her in repoſe with three Sentences, in three Languages. She wrote them down in her Table-book, which ſhe gave to the Lieutenant of the Tower, with an excuſe for the trouble ſhe had given him. The Greek expreſſed, that if his Executed body ſhould give teſtimony againſt her before men, his moſt bleſſed ſoul would give an Eternal proof in the preſence of God, of her Innocence. The Latin added, that humane Juſtice was againſt his Body, but the Divine mercy would be for his Soul. The Engliſh concluded, that if her fault deſerved puniſhment, her youth at leaſt, and her imprudence, were worthy of excuſe; and that God and poſterity would ſhew her favor.

Conſtancie, Grace, and Majeſty, which had ever accompanied her, aſcended alſo upon the Scaffold with her. One would have ſaid that all that was ſeen there could be nothing elſe but a meer repreſentation of her puniſhment; And that all this Tragical preparation, was but a fiction, and a meer Ceremony. She rendred thanks to the Catholick Divine, who had aſsiſted her, and comforted her diſpairing ſervants, with ſo well compoſed a manner, and with ſo vigorous and Noble words, ſo full of Judgement and Courage, as it ſeemed to ſome, that if Philoſophy her ſelf had been to dye, ſhe could not have dyed more couragiouſly, and with more Dignity.

She made her ſelf ready for the ſtroak of the Executioner; and to humble her beauty, though it were innocent of her Misfortune, ſhe made a Wreath or Head-band of her own Hair, whereof it ſeemed Nature had formed her a Diadem. They offered to ſtrike off her head with a Sword, as

if

if the Sword could have diminiſhed the ſhame of her puniſhment, and Dignified her Death, and the hand of the Executioner. But ſhe rejected this unprofitable and ſuperſtitious Ceremony: And reſolved to be Executed with the ſame Ax which newly came from the Execution of her Huſband: Whether that ſhe deſired to mingle her bloud with his; Whether ſhe believed that a more painful death would be a more juſt Expiation of her faults: And that the Iron of the Ax would better purifie her ſoul, then the Iron of the Sword.

Such was the end of the Reign and Life of *Iane Grey*, who was an *Athenian* and *Roman* in *England* many Ages after the ruin of *Athens* and *Rome*. She ſhewed our Predeceſſors an Image of the ancient Conſtancy, and primitive Vertue. And taught us that the Graces may be learned, as well as the Muſes; That Philoſophy belongs to both Sexes; And that even in our daies, under the Purple, and upon the Throne, ſhe might be as vigorous and couragious, as ſhe was heretofore under the Wallet, and in the Tub of the *Sinick*.



VNE Dame Chreſtienne et Francoiſe combat iuſques à la mort pour ſa chaſteté: et p
vne victoire pareille a celle de Iudith, egale la France à la Iudée. Gregor. Turon lib. 9 cap 27.

Vignon inuent. Mariette excud. cum priuil. R

Gallant Chriſtian Women.

The French Iudith.

HEre we muſt beware of a bad Calculation by our Fancy, and of a miſtake in our ſight; if we believe them in this point, we are in the Age of *Nabuchodonoſor*, and in *Judea* : And the Tragick-Action we behold, is the death of *Holyfernes*, and the victory of *Judith*. Nevertheleſs we are far remote from that time, and ſee indeed another Countrey, and other things. It is not credible that *Holyfernes* is returned ſo many years after his Death. It is alſo leſs credible that *Judea* hath removed from *Aſia* into *Europe*. If whole Races, and even the Ages themſelves do not revive; if Cities change not Regions, and croſs the Seas, aſſure your ſelf there is nothing in this of the Adventure of *Bethulia*.

Know then, that you are in France, and upon the Territories of *Gontran* King of *Burgundy* : and that this Maid which you ſee with a naked and bloody ſword in her hand, is a Native of *Champaigne*. Do not ask me concerning her Birth : This well beſeeming Anger, and this modeſt and compoſed Fierceneſs will confirm you better then my ſelf, that

that ſhe muſt be of a good Family: And though her Phiſiognomy may not induce us to believe it, her blood muſt needs be as noble as her countenance.

As for this man who looſeth his blood through two great wounds, which will be perchance more beneficiall then they are honourable to him; his Domeſtiques, who haſten to his ayde, call him Duke *Amolon*. I dare not tell you that he is born a French man: there is too much of ſavageneſs in his manners and faith. And it would be too great a ſhame for France, which is ſo noble a Mother, ſo Generous, ſo Civilized, and ſo Chriſtian, to bring forth Scythians and Tartars; and that under ſo temperate a Climate, and ſo benign Planets, there ſhould be found ſouls of the ſame temper with thoſe which are born under the Pole. But let him be a French man by birth, and a Tartar or Scythian by nature, it doth not hinder Vertue, which playes the principall part in this Action, from being French. And this ſecond *Judith* will one day more honour her Country, then this ſecond *Holyfernes* could diſgrace it.

You ſee the boldneſs of her Countenance, and the Vertue of her Face. There is much of *Judith* in both. But there is more then the Look and Face; more then the boldneſs and Vertue of *Judith*: It is no common chaſte woman you ſee: It is a Virgin, nay a victorious Virgin which newly fought, even to the effuſion of her blood. And by theſe two features wherein ſhe tranſcends *Judith*, the French Copy exceeds the Originall Iew; and the Modern obſcures the Ancient *Judith*.

After a long and obſtinate battle fought againſt this Tyrant, ſhe was carryed away by his people, and laid with violence upon his Bed: but this was no longer his Bed, but a Scaffold made of Silk and Feathers: it was the place ordained for the end of his Tyrannie, and for the puniſhment of his Crimes. VVine and Sleep had already cloſed up his eyes, and tyed his hands, and there wanted but a Sword and an Executioner to make a great and celebrious example of him. His Arms being near at hand, the chaſte French woman,

inſpired

inſpired by the ſame Angel who inſpired the chaſte Iew, took advantage of the Sleep and Sword of her enemy, and made of *Amolon* an *Holyfernes*.

The two great wounds which you ſee in his head, were given by that fair and chaſte Hand. Pain awakened his bound up, and benummed Reaſon : and the firſt drops of his blood extinguiſhed the diſhoneſt fire which the Tears and Prayers of this innocent Maid had enkindled. He is no longer the ſame brutiſh and furious perſon as before. The wanton flames of his heart, and the impure imaginations of his head are all ſallyed forth at his wounds : Iudgement and Reſpect are entred in their Room : you would ſay that he awakes with new eyes. Thoſe at leaſt retained no longer any thing of that ſulphure which was enkindled by the ſmalleſt Rayes of Beauty, and which was ſet on fire by every lovely glance which iſſued from it.

He ſeems to endure with torment the ſight of his chaſte and couragious Enemy : He ſuffers it nevertheleſs, and his confuſion mixed with aſtoniſhment, his ſhame accompanied with reverence, make a ſilent Declaration upon his face, by which he juſtifies the attempt, and acknowledges it for a lawfull Victory : He doth conſider that the ſame perſon is in his power who had newly plunged him in blood, and who had heretofore inflamed him ; who had pierced his heart, and newly wounded his head : He no longer remembers his Love; he reſents not his injury. His eyes and mind are too much dazled by ſomething, I know not what, of Luminous, which diffuſeth it ſelf from the countenance of this beautifull Maid.

I cannot inform you whether it be an Impreſſion of the Angel who ſtands by her, whether it be a Diadem of Rays left to her, by the ardour of her Prayer, whether it be a ſubtle and ſpirituall flame which her Soul did caſt forth in the violence of her laſt Attempt. But whatſoever it be, *Amolon* looks upon it with a kind of worſhip and religious fear. And doubt not, but being dazled by this armed and reſplendent Beauty, he takes it either for an exterminating Angel ſent

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by God, or for divine Iuſtice it ſelf, which his Crimes had drawn upon him, and which is deſcended from Heaven in perſon with a revenging Sword, to make him an Example.

However I much fear that this Imagination of *Amolon* may not be powerfull enough to protect our *Judith*, if we do not defend her againſt thoſe furious Attendants, whom their Maſters blood hath irritated. I ſee her in eminent danger, if ſhe be only guarded by her Graces, and the light which environs her. Theſe people do not acknowledge the Graces: and the fire of anger which they have in their eyes, diverts their ſight from this light. They ſtretch out their arms againſt this innocent VVoman, and before they touch her, they tear her in pieces afar off with frightful cryes and geſtures, portending Cruelty. You would ſay, that their looks would be firſt with the prey; And that they had a minde to taſt it with their teeth and nails.

This precipitated and barbarous fury, doth aſtoniſh you. It would amaze bolder men then you are: But this confidence of minde, and this Heroick Conſtancy in a Maid, is to me a far greater aſtoniſhment, and Poſterity which ſhall read her Hiſtory will be no leſs amazed. The former Complacencies and Offers begot much more fear in her, then the preſent Cryes and Threats. And becauſe her Honour is now in ſafety, and that her life is onely aſſaulted, ſhe conceives the danger wholly paſt, and that all this tumult threatens ſome other Perſon. Having heard of the victorious Virgins and Martyrs of Chaſtity, ſhe regards not the miſchief theſe furious People intend againſt her. Her thoughts are onely fixed on the good ſhe may receive from their fury; and looks upon them as People, who will beſtow upon her a ſecond Crown.

Zeal, Boldneſs, and Modeſty, are, I know not how, either aſſociated, or confounded upon her Brow and Cheeks. It is indeed rather a confuſion then a ſuperficial Alliance. But it is a pleaſing and luminous confuſion; and a fire reflects from thence, like that which ſtreams from the richeſt

richeſt Scarlet. VVill you not believe that it is from this fire the Chamber is enlightned, and that the ſplendor of thoſe branched Lights, pendant from the ſeeling, is overcome thereby ? It ſeems alſo that ſome Rayes are fallen from thence, which give a new luſtre to this Sword, and which are as it were a recompence for the ſervice it hath rendred in this danger to forſaken and unarmed Vertue.

The aſtoniſhment and reſpect of *Amolon* increaſed, and being more confirmed then before in his firſt idle fancies, he gives a ſign to his people to convert their anger into Religion, and to adore her, whom they deſire to tear in pieces. But it is to require too much of furious men : Let them withdraw their hands and fury : Let them offer no violence to Innocence, and we will diſcharge them of their Religion and VVorſhip.

SONNET.

ORonta *weeps, her bleeding mouth appears*
To mingle Corall with her Chriſtal Tears;
Her ſad Heart powrs it ſelf into thoſe ſtreams,
Leſt Amolon *ſhould ſcorch it with his flames.*

On this rich Bed now ſnores the Tyrant, blind
with her bright Rayes, and to her Griefs of mind:
Here Wine and Sleep into a Stock have turn'd
That ſparkling Brand whom luſtfull ardors burn'd.

Oronta *hear Inſtructions of concern;*
Thy Angel *tels thee this proud* Holyfern
Muſt have a Iudith; *that the caſe requires*
To arm thy ſelf with Steel againſt his fires.

The Virgin Bee can ſting, and valour ſhow;
If then thou cauſeſt not the blood to flow
From this Inglorious Head, no other Art
Can quench the Coal of his Ignoble Heart.

Elogy

Elogy of the French *Judith.*

THis Picture is of a *Iudith*, but of a Virgin *Iudith*, and born in *France*. Hiſtory which hath conſerved ſo many ſcandalous names, and made ſo many Portraictures of ill Example, might at leaſt leave us the name of this Heroeſſe, which *France* may oppoſe to all the valiant Women of *Greece* and *Italy*. All the certainty we know of her, is, that ſhe lived under the Raign of *Gontran*, which was a Raign alike famous for great Vertues and Vices: That Nobility, Beauty, and Vertue had an equall ſhare in her; and that ſhe was born in *Champaigne*, which hath ſhewn by the Birth of this Virgin, and the Maid of *Orleans*, that this Province was reckoned amongſt the number of the Heroick Mothers: And that it had a more generous fæcundity, then the Territory of the ancient Amazons.

This Virgin innocently, and againſt her will inkindled love in Duke *Amolon*, and the Duke received it greedily, and to his ruin. He purſued her by all manner of ways, and by what way ſoever he followed her, he found himſelf ſtill the further off. He ſent her magnificent Preſents, accompanied with far more magnificent Offers. And his Preſents were turn'd back with his Offers. Irritated to ſee his Services rejected, and his Magnificence deſpiſed, he had recourſe to open Violence, and reſolved to force that Vertue which he could not corrupt. But he aſſaults a place which was not to be taken by Force no more then by Compoſition: And his threats had as little Succeſs as his Courtſhips.

Deſpair and Rage ſucceeding his Love, he let looſe his People upon her: And the outrages which were done her by his Servants, found her as immovable as did the Preſents which had been offered her by the Maſter. Her heart is not ſoftned at all, nor doth it waſt away with her blood; her minde doth not ſo much as ſuffer by the wounds of her body: Her very ſighs, as if they feared to be ſuſpected of weakneſs, remain within her mouth. Theſe barbarous Villains wearied with her Conſtancy, caſt her all bloody and half dead upon *Amolons* bed, and retired. The Tyrant was no longer in a condition to do her harm: Wine and ſleep had bound him faſt enough: And to make an end of this ſecond *Holifernes*, there wants nothing but the arm of our ſecond *Iudith*.

Inſpired from God, ſhe lifts up her eyes to Heaven, and perceiving *Amalons* ſword hanging neer his bed; "Thou inſenſible Inſtrument (ſaith ſhe) "nurſ'd up in blood and Murthers, to day at leaſt thou ſhalt perform an "act of Juſtice and Piety: Thou ſhalt free me from thy Maſter, and pre-"ſerve my Honour either by his death, or by my own. She joyned a ſhort and ardent prayer to her words: and drawing the ſword, which freely followed her generous hand, and received as it were luſtre from the fire of her Eyes, and Courage; ſhe ſtruck with all her force upon the head of this Tyrant *Amolon*. The blow which was both Mortal and beneficial, awaked him, and reſtored him to his ſences before it took away his life. He ac-

knowledged his fault, commended the vertue of his Murthereſs, and commanded her to be ſet at Liberty. She went to caſt her ſelf at the feet of *Gontran*, who was raviſhed with ſo extraordinary a Vertue, and treated her more like a Conquereſs then a Criminal. He honoured her with Praiſes and Preſents, and in lieu of the Pardon ſhe required, cauſ'd an *Elogium* to be compoſed of her, which was of greater value then a Crown.

MORAL REFLECTION.

THoſe underſtand not Chaſtity who give it a place amongſt the vertues of Peace. No vertue is more aſſaulted, nor ought to be more Warlike. There is not any to which Reſolution and Courage are more neceſſary: And to my Fancie, the Roſe which is armed and full of prickles, is a more true and natural Symbole of it, then the Lilly which hath only a whitneſs without weapons or defence. And if we muſt keep to Cuſtom, and leave the Lillies to Chaſtity; let her have one, ſince Cuſtom will have it ſo. But let it be a Lilly like that which is mentioned in the *Canticles*; let it be a Lilly invironed with Thornes; ſignifying that Chaſtity will be always armed.

Our French *Iudith* was one of theſe armed Flowers as well as the Hebrew *Iudith*; And all chaſte Women who are willing to imitate them, have need of a Warlike Spirit, and of a reſolute Soul diſpoſed for War, even for an obſtinate War, without truce, ſaith St. *Bernard*, for a War where Neutrality hath no place, and where one muſt neceſſarily either overcome, or be vanquiſhed. The War which Tyrants, and Executioners have made againſt Faith, was carryed on with more State and Pomp: It was done with more noiſe and preparations of Engines and Puniſhments: Nevertheleſs it was not ſo dangerous; and though *Tertullian* ſaid, that a head accuſtomed to precious ſtones and pearls, hardly expoſeth it ſelf to the ſword: Yet ſome have been ſeen, who have fought leſs happily for their Chaſtity then for their Faith; And having been overcome by an Enemy who only aſſaulted them with Flowers, God hath ſhewed them the favour to riſe again, and overcome Tyrannie and Cruelty, armed with all their Engines.

There muſt be nothing faint or weak in a chaſte Soul; there muſt be nothing of Languiſhment or Effeminacy: But there muſt not be the leaſt fierceneſs or oſtentation; there muſt be nothing lofty or ſavage. Her courage ought to be modeſt without oſtentation; her reſolution tempered with ſweetneſs and Civilitie: And in a word to draw her Picture, ſhe muſt reſemble a Roſe which is baſhful and armed, which defends it ſelf with bluſhes, and pricks only thoſe that rudely touch it.

Moral

MORAL QVESTION.

VVhether more Reſolution and Courage be required to make a Man Valiant, then to make a VVoman Chaſte.

WHo will believe that Chaſtity is more vigorous then Valour, and that to make a chaſte Woman, more Courage is needful, then to make a valiant Man? The Valiant will believe it, they perſwade themſelves that there is no true Courage but their own, and that Reſolution cannot act but by their hands, nor have any right Imployment but in War. Their perſwaſion nevertheleſs is far from Truth, and were it not ſo dangerous to meddle with quarrelſom perſons, I might ſay to them, that they are deceived. One might well agree with them, that courage is a Vertue fit for the Field; and that it is by the aſsiſtance thereof, Towns are taken, Battels fought, Crowns gain'd, and inlarg'd. But they ought to confeſs alſo, that this courage doth not always act amids Fire and Sword; that all the occaſions thereof are not bloody, though they be all laborious: and that there are Domeſtick Combats, in which the Victory is more difficult, & requires more labour then in the Field. The conflicts of Chaſtity are of that ſort: though they be not perform'd like thoſe of Valour with a ſhew of terrour, and preparations formidable to the eye, yet are they not leſs to be feared, nor leſs dangerous; And if we ſet aſide the addreſs and toyls of the body, and this exteriour appearance which makes a noiſe and aſtoniſheth, There remains nothing which hinders us from concluding, that to render a Man valiant, leſs reſolution and courage is required, then to render a Woman chaſte.

There are many ſolid and weighty Reaſons, which ſhould perſwade it: And to begin with the Enemies againſt whom Chaſtity and Valour are to fight; it is certain that thoſe of Chaſtity are ſtronger, and more numerous, then thoſe of Valour. It ſeems to ſome that Chaſtity is a ſoft and quiet Vertue, becauſe ordinarily it hath only to do with paſſions which ſeem ſweet and pleaſing: But theſe ſweet and pleaſing paſsions are harder to overcome, then the rough and formidable: Whether by reaſon we leſs diſtruſt them, and that the ſenſes and Nature hold Intelligence with them: Whether becauſe their fained ſweetneſs and Artifice facilitate their entry into the heart; Whether in reſpect that no paſsion being eſtabliſhed to reſiſt them, Reaſon is left ſingle to conteſt againſt them: And Reaſon which is not upheld by paſsions, fights faintly, and without vigour. It is not ſo with theſe troubleſom paſsions, which are enemies to Valour. They ever finde Nature upon her guard: The Senſes cannot grow familiar with them, nor faſhion themſelves to their rudeneſs. They would not know how to enter into the heart, but openly, and with violence: And the pro-

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per Function of anger, which is a Warlike paſsion, being to ſerve Reaſon againſt them; War with them cannot be neer ſo painful as with others, nor the Victory ſo difficult and doubtful.

We ſee alſo, that the number is far greater of brave Spirits, who have overcome Fear, then of valiant chaſte Women who have vanquiſhed Love. And amongſt ſo many Heroes whom Poeſie hath made, and Hiſtory found out: We can hardly name three or four who have not been Maſtred by it: Some one will ſay, that this comes home to the Fable of the Lion, who was vanquiſhed by a Waſp: but whether Love be a Waſp or a Bee, I leave that Diſpute to others. It ſufficeth me, that thoſe People who were ſubduers of Monſters, have been vanquiſhed by Love. And I cannot cite more ancient Authors to give Credit to the power of pleaſing paſsions, and to conclude in ſequel, that Chaſtity, whoſe part it is to overcome them, ought to be more Reſolute and Couragious then Valour.

Moreover the ſtrength of Paſsions, of what Order ſoever they be, proceeds from the force of thoſe Objects which irritate them. Now the goods which provoke Love and Deſire, and fight Externally againſt Chaſtity, are more hard to overcome then Evils which beget fear and diſpair, and are oppoſite to Valour. This at firſt ſight appears incredible: And the Ignorant will ſuſpect it for a *Paradox* and an *Hyperbole*. It it true nevertheleſs, and the proof will be eaſie to thoſe who know the different Impreſſions of Good and Bad, and the ſeveral inſtincts of the Will. The firſt Action of Good is like that of the Loadſtone; it attracts the Will, and forcibly faſtens it ſelf to it: It doth yet more; it Dilates the Will which it hath faſtened to its ſelf; and penetrates it with a pleaſing and violent ſweetneſs, which hath wherewith to gain and overcome it. Nevertheleſs, it hath no need of violence againſt the Will: She renders her ſelf up freely to what is Good, and expects not to be forced from it. She embraceth all that reſembleth it: She ever gapes after the Odour and Shadow thereof. And her happineſs conſiſting in being united to it, ſhe cannot repel it without ſuppreſsing or ſuſpending her inſtinct, without acting againſt her ſelf, and offering violence to Nature. Her inſtinct and diſpoſition in reſpect of Evil, are far different from the other. As it is an Object of Terror, which woundeth by its bare preſence; the Will alſo cannot endure the Reproaches of it: She flies eagerly, even from the appearances and preſages thereof; and for this ſhe needs niether new vigour nor force but her own inſtinct: contrariwiſe ſhe would have need of a ſecond vigour more powerfull then the firſt; and it would be neceſſary that ſhe ſhould offer violence to her inſtinſt: If ſhe were, I do not ſay, to follow Evil, but even to expect it quietly, and to ſuſpend the hatred ſhe bears it. It is then more eaſie to fight againſt Evil, and to overcome it by a propenſe and natural reſiſtance, then to repell Good, and obtain ſuch a forced victory over it, as is offenſive to Nature, and conſtrains her Inclinations. And this truth being ſuppoſed, I leave unto others to judge, whether the Combats of Valour be more hazardous and painfull, then thoſe of Chaſtity: And whether to

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ſupport Nature, and to repulſe with her by joynt-Forces a danger which affrights and threatens her, it be neceſſary to imploy more Vigour and Conſtancy, and act more couragiouſly, and with more reſolution, then to force her Inclinations; to ſuppreſs her inſtinct and deſires; to ſnatch from her a Good which is Interiour, and Adherent to her; a preſsing and obſtinate Good; a Good, which is ſupported by many other Goods, which are her Solicitors and Agents, which render it valuable and ſuſtains it.

This is a third Reaſon, which much increaſeth the dangers of Chaſtity; and the need ſhe hath to be wel armed with courage & warlike Diſcipline. She is not only to defend her ſelf from voluptuouſneſs, which is an obſtinate and preſsing Enemy: And which can hardly be vanquiſhed, either by open force, diverſion, or ſtratagem: But ſhe is likewiſe to overcome Avarice, Vanity, and Ambition: She is to reſiſt Engines of Gold and Silver, Batteries of Diamonds and Pearls, and generally all the Aſſaults which a potent Love, aſsiſted by Fortune is able to give. Some Men go about to Debauch even Reputation and Honour from the ſervice of Chaſtity, and to imploy them ſome times againſt her with better Succeſs then Pleaſure and Riches; nay, then death it ſelf and puniſhments, as it hapned in the fall of *Lucretia*. Now it is certain that Gold and Silver are the Engines which overcome all things; with them Towns are taken which have held out againſt Canons and Mines: By them Armies have been defeated, which had reſiſted Fire and Sword, the injuries of Weather, and the fury of the Elements: And a Woman hath need of far greater force then that of the Heroes, to maintain a Battery, which hath broken whole Legions, and overthrown Citadels. There are alſo but too many of them who ſurrender to it. And in theſe ſorts of Combats, Victories are daily gain'd with Gold and Pearl. Nevertheleſs that which is remarkable, even Riches, Honors, Preſents and Hopes, which have ſo much power to weaken Chaſtity, are helps which incourage Valour, and Fortifie it: And the valiant raiſe themſelves great and reſplendent Fortunes, out of the ſame things, which ruine chaſte Women.

There is much more then this; And as if Chaſtity had not enemies enough of her own, ſhe is to conteſt with thoſe of Valour and Conſtancy. She is not onely aſſaulted by voluptuouſneſs, and battered with pieces of Gold, and Silver, with Preſents and Offers, with Weapons which wound the ſoul by flattering the ſenſes; and vanquiſh the heart by delighting the Body. But ſhe is alſo aſſaulted by Tyrants and Executioners with a preparation of Terror and Engines of Puniſhments: And the death which they propoſe to her is not a reſplendent and ſpecious death, an Honorable and Glorious death, like that of valiant Men; but a hideous and Tragick Death; a Death accompanied with Torments, and like thoſe which are bewailed upon Theaters. The chief thing is, that ſhe is not to contend with this death, and theſe Torments by reſiſtance, and by repelling them with the Sword, as in War: This Combat would be eaſie, and Nature would both ſide with her, and ſupport her. But ſhe muſt overcome by Patience, and in ſuffering all that an Irritated paſsion and become furious-

furious,can make one ſuffer. And Nature,to which ſufferance is averſe,not aſsiſting her in this kinde of fight: She muſt have a ſtrong reſolution,and a very Heroick Courage to reſiſt all alone Fire and Sword, and hold out againſt the Rack and Tortures.

Thoſe are truly to be eſteemed, who expoſe themſelves freely to ſo many Deaths as there be Grains of Lead,and Pikes of Iron in the Army of an Enemy; who remain firm before artificial Thunders which ſtrike at a greater diſtance, and cauſe more Murthers then thoſe of Nature. But the end of thoſe Perſons, how reſolute ſoever they be, is not to put back the Goods which are offered them,and leſs alſo to abandon themſelves to the Evils which appear and threaten them: She is to acquire all that they ſee of Riches and Crowns in the hands of Victory: She is to retort death upon their Enemies, and with Death, all the evils which accompany it, as well as thoſe that follow it. Chaſtity hath Objects and Pretenſions quite oppoſite to theſe: And it is her duty to vanquiſh equally things delightful and formidable: The delightful, by a generous refuſal; the formidable, by an immoveable Patience, and both by an Heroick Magnanimitie.

The couragious *Suſanna* was to fight and overcome all theſe ſorts of Enemies, drawn together againſt her in one ſingle Occaſion. She vanquiſhed Pleaſure, which hath put ſo many Heroeſſes under the yoke,and ſo many Conquerers in chains. She overcame Infamy, which is the great Bug-Bear of her Sex: She overcame Death, even the Death due to Sacriledges; And that which exceeds all Expreſsion: She choſe rather to undergo innocently the ſhame and puniſhment of Adulterers, then to preſerve her Life and Honour by a Stain eaſie to be waſhed out, and far eaſier to be concealed. Certainly the Victories of *Sampſon*, though Heroick and Miraculous, if compared with theſe, will paſs but for May-Games, and Fictions: And whatſoever is ſaid of it, he ſhewed leſs ſtrength in tearing up Pillars, and bearing the fall of a Ruined Houſe, then *Suſanna* did in offering her ſelf to the ſnares which were prepared for her. Let us add now Example to Diſcourſe; and to Inculcate alſo to the Underſtanding the advantage which the courage of Chaſte Women hath above that of Valiant Men; let us preſent here to publick view the Picture of a Warlike and vertuous Chaſtity.

Exam-

EXAMPLE.

Blanche of *Roſsy*.

THat *Mezentius* whoſe Memory even at this day is exemplarily puniſhed, was peradventure but a Fiction of *Virgil*, made to chaſtiſe (in Effigie at leaſt) both Tyrannie and Cruelty; and to read a Leſſon of Juſtice and Clemency to Princes. Nevertheleſs this Fiction ſo notoriouſly puniſhed, and cryed down for ſo many Ages, hath not wanted bad Imitators, who have drawn Copies of it ſo much the more deformed as they more reſembled the Original. And not to produce others here, which belong to other Subjects: *Acciolin* was in fleſh and bone, in minde and action, what *Mezentius* was but in Paper and Figure. This Exterminator who was ſent about the end of the twelfth Age, to chaſtiſe inſolent and debauch'd *Italy*, renewed all the ancient Cruelties, and aboliſh'd Puniſhments; And verified all that was ſtrange in Fables, all that was ſeen Tragical, and ſurpriſing upon Theaters. His Cruelty extended ſo far, that to lengthen the puniſhment and impatience of thoſe wretched men whom he tormented, he cauſed them to be laid upon half putrified bodies, to the end the dead might by little and little ſtifle the living, that they might be eaten up by their Worms, and become corrupted by their Putrifaction.

This Cruelty of *Acciolin* was accompanied with a barbarous and bruſh Incontinency: And albeit tenderneſs and ſweetneſs be a Natural Ingredient to Voluptuouſneſs; His nevertheleſs was ordinarily Savage, ſtain'd with Blood, and like a Fury. It appeared ſuch during the whole courſe of his life, and particularly in the Sacking of *Boſſano*, which he took by Storm. *Iohn Baptiſta* of *Porta*, who was either the Governour or Lord of the Place, having been ſlain upon the Wall, *Blanche* of *Roſſy* his Wife, who fought compleatly armed by his ſide, after a long reſiſtance, and Heroick Endeavors, was taken and led in Triumph before the Tyrant, as the moſt rare and precious piece of his Conqueſt.

Certainly alſo ſhe had in her ſelf alone wherewith to merit the enterpriſe and labours of three juſt Conquerors. And the famous *Grecian* who was ſo often ſtoln away, and for whom ſo many Battels had been fought, was but a third part of this *Italian* Lady. Her Beauty was no ſolitary Beauty, and ill attended like the others. It was accompanied with all the Vertues which make the Honour of her Sex; and even thoſe which Honour ours, were not wanting in her. She was very Beautiful, but far more Chaſte, and little leſs Valiant. She had Charms and accompliſhed Graces: but thoſe Charms were Innocent, and without Affectation: thoſe Graces were Continent and Military: And generally in all her Attractives, there appeared a tincture of Modeſty, and Spirits mix'd with baſhfulneſs and courage.

As ſoon as *Acciolin* had viewed her thus gracefully ſet forth in Armour, covered over with a certain duſt ſteeped in ſweat, which appeared like a Military painting, and ſuch as they give to Victory : A black and violent flame ſuddenly ſeized on his heart : And the ſmoke thereof aſcending to his head, extinguiſhed all that was found there of light. It was neither Affection nor Eſteem ; it was neither Inclination nor true Love. Flames of this Nature do not faſten on all ſorts of matter : And although the Sun doth illuminate Comets as well as the Planets ; yet it is not from the fire of Planets that he illuminates the Comets.

The relation which was made him of the Valour and Chaſtity of *Blanche*, added new fire to his brutiſh Concupiſcence ; he was likewiſe by Nature one of theſe luſtful Devils, who are leſs laſcivious by an appetite they cannot have ; then by the inclination they have to defile and corrupt. Rapes and all debauchery, injurious to Vertue, were moſt pleaſing to him ; And he took a particular delight in ſpoiling thoſe Flowers which were Conſecrated to her. At firſt he conſtrain'd his Humour, and took upon him a flattering and complacent Countenance ; but this look was a very improper Mask : And his rude and forc'd complacences were far from ſoftning the Vertue of *Blanche*. She knew very well that Tygers never grow familiar in good earneſt with their Prey, and that though they hide their teeth and clawes, yet they ſeldom make much of them, without ſcratching or biting them.

Afterwards he diſcovers himſelf, and declares to her his paſsion with arrogant intreaties, and in a ſtile of Command. His intreaties, though violent, finding not themſelves powerful enough, he came to armed threats, full of death and tortures : And his threats, with all their weapons, proved as weak as his Intreaties. There nothing remain'd to try but force : And as he prepared himſelf for it, the Chaſte and Couragious *Blanche* ſlipt out of his hands ; got into the window, and tranſported by her Vertues and Courage, and perchance alſo by her good Angel, ſhe precipitated her ſelf from thence. This boldneſs aſtoniſh'd all that were preſent : And even *Acciolin* acknowledg'd himſelf overcome by the fall of his Captive : They that were ſent to help her, believed her dead : She was only in a ſwound, and had one ſhoulder out of joynt, and an arm broken. She being come to her ſelf, there was neither care nor remedies ſpar'd for her Cure : But as ſhe apprehended more her Cure then death, the ſame Remedies which aſſwaged the pain of her body, augmented the grief of her minde : and every moment ſhe prayed againſt the Vertue of Remedies, and bewailed the eaſe which ſhe received by them. The Remedies had notwithſtanding more Vertue then either her Prayers or Tears : They reſtored her health, and the reſtauration thereof proved the *Cryſis* of her misfortune.

Acciolin no ſooner ſaw her recovered, but he preſently renewed his pretenſions and purſuits. He aſſaulted her Soul in every part, where it might be aſſaulted. Having in vain conteſted againſt hope, he conteſted againſt fear ; And cauſed far greater Threats to ſucceed larger Offers. But this ſecond

cond Aſſault found not a more proſperous Succeſs then the former. His great Menaces and Offers were tendred without effect; and there was found nothing baſe or weak in this great Soul. Perſwaſion not prevailing with her, he uſed a Tyrannical and Barbarous Violence; and not being able to gain upon the Spirit of *Blanche*, he cauſed her body to be faſtened upon a Table, which was more deteſtable to her then a Torturing Wheel.

This action only ſullied the Tyrant who did it; The Vertue of the Patient, who endured it with ſo much regret, was not defaced by it: Her very Name received not any ſtain thereby: Nevertheleſs being tranſported with pain, and become odious, and almoſt unknown to her ſelf; ſhe withdrew to the place in which her Husband Interr'd: Where having diſcovered what remained of his body: where having made a ſhort and interrupted, yet Couragious and Manly Complaint to his Ghoſt; and where having beſought him to come and deliver her ſoul out of a Priſon ſtain'd by *Acciolin*; ſhe caſt her ſelf upon theſe dear and pittiful Reliques: And in this ſtate, able to beget Emulation in all the Vertuous Women of Antiquity, ſhe rendred up her Soul, not upon the Body of her Husband, (who was no more) but upon his Shadow and Memory.



ISABELLE de Castille suce le venin et le peril de la playe de son Mary desesperé des Medec
et fait voir par sa gueriſon que l'Amour est le Maistre de la vie et de la mort. Rodericus Sancius
Mariette excud. cum pri
Vignon inuent.

Eleonor of Caſtile Princeſs of wales.

ALL England is dangerouſly ſick upon this Bed with Prince *Edward*. The Fortune of the Publike being wounded to the heart by the wound he brought from the Holy VVar, endures the ſame Convulſions as he feels : And the Phyſitians give them but one day of life, if God ſend not an Angel, and a Miracle to cure them.

Surely it is very ſtrange that the hearts of a whole Nation ſhould be wounded by one blow, and that one ſhaft which hath hurt but one Body, ſhould draw Blood from ſo many Soules. But ſuch is the condition, and as it were the deſtiny of good Princes : They have a heart and ſoul in every one of their Subjects : Their blood and veines diſperſe themſelves throughout all the parts of their Dominions, and their leaſt wounds are followed by publike Symptomes, and popular Maladies.

Prince *Edwards* wound is one of thoſe : The King his Father, and all his Subjects lament it, and their Tears are the Blood of their Soules, which have been wounded by his Body. You will believe notwithſtanding, that in this generall ſickneſs,

ſickneſs, and amidſt theſe common lamentations, the Princeſs his wife is the moſt ſick, and moſt to be lamented. There is alſo a good half of the Prince in her; and reciprocally more then a good half of her in the Prince. Her love at leaſt is there intire; and with her love there is more of her Life, and more of her Soul then is left behind. Though far remote from the fight, yet ſhe was wounded there to death with him: Her heart found it ſelf juſt in the offended part: and ever ſince her ſoul and life have iſſued forth by the ſame wound with her Husbands blood.

At preſent hope is returned to her, but it is a dolefull hope, and ſuch as may come from deſpair. The Phyſitians have declared to her, that the Prince might yet be cured, and that to cure him, it was neceſſary to ſeek out ſome affectionate and couragious perſon, who would expoſe himſelf to take in his Death by ſucking the poyſon out of his wound. Her Love, which was preſent at the Conſult of the Phyſitians, perſwaded her that this affection could not be expected but from a woman, nor this Courage but from a Princeſs: That this fatall wound could not have a more ſoveraign Salve then her Tongue: and that if it were her Husbands deſtiny to receive a ſecond Life, he could owe it to no other then her Spirit and Mouth.

This inſpiration greedily received by her heart, drew from thence this bold and vigorous heat, and this tincture of hope and joy which you ſee in her Face. There appears in her Countenance ſomething, I know not what, of fierce and ſtately, which ſeems to require reſpect, and yet begets affection. It is peradventure a certain Ayr of Spain which paſſed the Seas with her, and followed her into England. It is perchance a viſible expreſſion of her Heroick thoughts, and an exteriour ſign by which her Soul declares what ſhe newly concluded. For whatever this little fierceneſs may be taken, and what name ſoever they give it; it ſets a harmleſs edge upon the ſweetneſs of this Princeſs: It is to her Beauty and Graces a modeſt and well-becoming boldneſs: It is as it were a reflection of her Heart upon her Face, and as a de-

monſtration

monſtration of the greatneſs and vigour of her Soul.

But whether it proceed from the greatneſs and vigour of her Soul, or from the force and greatneſs of her affection, ſhe valueth not death, to which ſhe is going to expoſe her ſelf, nor is affrighted at this great train of Terror which the people ſet before her; She conſiders, and hearkens to nothing but her Love, which calls her to an action which will equall Spain to ancient Greece, and old Italy; which will efface the glory of renowned men and women; and infuſe jealouſie into both Sexes: which will be the honour of this Age, and the admiration of Poſterity; and will manifeſt that Charity no leſs then Faith hath the gift of Cures, and the vertue of Miracles.

Her Imagination was full of theſe great Objects. But her Husband is the main one, and approacheth neareſt to her heart: In her mind ſhe renounceth Reputation and Glory: and by an expreſs Oath taken upon the name and picture of the Prince, which you ſee in her hand; She dedicates her ſelf to his Cure, and obligeth her ſelf to ſuck in her own Death, or to give him Life. Let us accompany her to the Execution of this buſineſs, and place our ſelves behind this piece of Arras with the Princes ſervants, who obſerve her in ſilence, and with geſtures of aſtoniſhment. Vertue cannot have too many witneſſes in like Enterprizes. And this would merit that time paſt ſhould return, and the future advance to convey to her Spectators of all Ages.

Behold her already upon the Princes Bed, and couched upon the wound ſhe hath diſcovered. You would ſay that her Soul to accompliſh the Tranſport ſhe hath vowed, and to paſs from the ſubject ſhe animates, to that ſhe loveth, flows away by her Eyes with her Tears, and drop by drop penetrates the Body of the ſick Prince. Do not fear that theſe Tears ſhould inflame his wound; or that the Ardour of his Feavour be augmented by them. Theſe Tears indeed are very warm, and come from a ſcorching ſpring: but they are gentle and benigne; and I believe that not a Tear doth fall,

which

which carryeth not with it ſome part of the Princeſſes Soul, and ſome drop of her Life diſtilled therein.

VVhat do you think of this Love, who exhorts her with his very looks and action? Doth he not ſeem to be newly come out of her Heart to declare himſelf the Author of this great Deſign, and to enjoy it neerer and in an open way? He is not one of theſe Intereſted and Propriatory Ones that will ingroſs all to themſelves, and aym meerly at their own private ſatisfaction. Leſs alſo is he one of thoſe Diſcontented and Contentious Ones, who are armed on all ſides with teeth and nails; who carry not a Flower which is not accompanied with Thornes; who make not ſo much cleer fire, as they do noiſe and ſmoke.

You ſee no Shafts nor Torch about him, becauſe he is a Saving and no Tyrannical Love: He is come to cure an old wound, and not to make new ones: And there entreth nothing but a pure Spirit and Light into the Flames which he inkindles. He is not of the Country of Romances, nor of the Region of Fables: His Origen is from Heaven, even from the moſt Luminous, and higheſt part of Heaven. He is next to God the Mediator of holy Marriages, and well united Pairs: He is the common Spirit of Chriſtian Sympathyes, and the Moderator of Chaſte Agreements, and Vertuous Harmonies.

Such an Exhorter is moſt powerful, and his Inſpirations leave nothing to be acted by Reaſon. However he is not the ſole perſwader of the Princeſs. Her Husband though faſt aſleep, is no leſs Perſwaſive nor Eloquent then he. If Prince *Edward* ſpeaks not with his mouth, he ſpeaks by the paleneſs of his face: He ſpeaks from the Ardour of his Feaver, and the Palpatation of his heart. He ſpeaks from his wound which hath a Voice of Blood and words of Paſſion. In ſilence the Princeſs yields attention to this Voice and to theſe VVords: And Anſwereth them with her Sighs and Tears, which are no leſs Eloquent, nor leſs Paſsionate. And ere long when ſhe ſhall thruſt her Tongue

and

and Mouth into this VVound, her Heart will deſcend upon her Lips to bid the laſt adieu to the Princes Heart, and to tranſmit into it her laſt Flame, together with her Life.

But fear nothing in her behalf: This Love her Inciter, will preſerve them both. He put a ſecret Antidote in to her Mouth, and gave her Spirit the gift of Healing. Her Lips which he purified with a Spiritual and Sacred Fire, will Exorciſe Death, and diſpoſſeſs it of this Body, without taking it into her own: And one day, *Edward* Cured, and *Eleonor* Preſerved, will be reckoned amongſt the miracles of Heroick Charity.

O o SONNET.

SONNET.

ON *ſome Exploit,* Prince Edward, *Dreaming lyes,*
VVith Death in's Wound, and ſlumber in his Eyes:
His Spouſe, *to Cure him, is reſolv'd to Dy,*
VVith Heart like thoſe of her brave Anceſtry.

Love, *more then* Nature, *skill'd in Life's repairs,*
Makes him a precious Balſome of her Tears:
VVhoſe Soul *already heals him in Deſigne,*
And, at his VVound, do's with his Soul *conjoyne.*

Approach thy Mouth and Heart couragious VVife,
'Tis that muſt ſave thy gallant Edwards *life;*
That Heart of thine, with true Affection Crown'd,
Shall make thy Tongue a Plaiſter for his Wound.

To Cure thy Prince, employ no other Skill;
The Fire, the Blood, the Spirits that Diſtill
From thy fair Soul, *ſhall from his Body drive*
Th' empoyſon'd VVound, and keep thy Prince *alive.*

Elogy

Elogy of *Eleonor.*

HEroick Vertue doth not alwaies Kill; nor imploys Fire and Sword in all ſhe takes in hand. All her Exploits are not ſtained with Blood: ſhe knows how to perform them of more then one faſhion and colour; and acts not everywhere with Noiſe, though in every place with Force. There are Obſcure victories without witneſſes, wherein ſhe hath need of no leſs boldneſs, then in thoſe which are gained in the view of whole Nations, and with the noiſe of Canons and Trumpets.

The victorie repreſented in this Picture, is one of theſe. *Edward*, Prince of *Wales*, was come back from the *Holy Land*, with a wound he had received from an Impoyſoned Arrow. The Phyſitians had aſſayed all their ſpeculations and practiſes; and all thoſe ways having been unprofitably tryed, they declared to him, that he could not be cured but by the deſtruction of ſome Perſon who might have the courage to ſuck in death with the poyſon of his wound. Being condemned by this Declaration, he prepares himſelf to dye, reſolving not to preſerve life, by the death of another, nor to make a remedy of an Impoyſonment. The Princeſs his Wife, Daughter unto the King of *Caſtile*, conceiving her ſelf condemn'd by the ſame ſentence, received it, as if love it ſelf had pronounced it to her: And ſeeing her ſelf neceſſitated to dye, either by the death or cure of her Huſband; She reſolved to chuſe of theſe two deaths, that which ſeemed to her the moſt Honourable, and leaſt bitter; and which ought of the two moyties of her life to conſerve to her ſelf, that which was moſt dear and precious.

This reſolution taken with her love, ſhe defers the Execution to the next night; And as ſoon as the Prince was prepared for it by reſt, ſhe gently diſcovers his wound, and begins to cure it by the pureſt blood of her ſoul, which ſhe pour's into it with her Tears: That done, ſhe ſet her mouth to the wound, and with her tongue plunged her heart into it: By little and little ſhe ſucks out the Poyſon, and ſo ſeaſonably caſts it forth, as ſhe drew from thence all that was Mortal, without returning any part thereof to her ſelf.

Whether that this malignant humour were conſumed by the ſubtile and penetrating fire, which her heart diffuſed by her mouth: Or whether God, who is Life and Charity, had laid his Spirit upon her lips, ſhe preſerved her Husbands life without looſing her own; and by one act cured two ſick Perſons, and wrought two Miracles.

MORAL REFLECTION.

THere is a large *Encomion* in this Picture; and an excellent leſſon for married Women. This couragious *Spaniard* added to the *Romans, Grecians*, and even to thoſe *Barbarians*, who dyed for their husbands, will ſpeak Eternally for the conſtancy and fidelity of their Affections: And wil highly prove, and in an Heroick ſtile, that the loving portion of the heart is more vigorous and couragious in their Sex, then in Ours. But ſhe will alſo prove for their inſtruction, that nothing is impoſsible to well ordered Charity: That her hands have the gift of Cures, and that the vertue of Miracles reſides on her Lips: That ſhe ſingle and unarmed, hath more Force then Death with all his ſwords and poyſons: and that Barbarous and heathenish Love, which knew onely how to dye vainly, and with Audacity, was but an impatient and deſperate Love, compared to a Chaſte One, which knows how to ſave in dying, and to reap benefit even by its Dangers and Loſſes.

But this ſaving and Wonder-working Love, ought not to be a buſie and Effeminate Love, or a Love of Intereſt and propriety. It muſt be a Philoſophick and Couragious Love, Extatick and Prodigal; Elevated above all that pleaſeth and affrights. This Torch muſt be like that, repreſented in the *Cantieles*, not a wandring and Volatile fire, but a fire ever Equal and Active; A fire which conſumes all the little threds of Intereſts; all Forraign tyes; all Chains and Fetters; even thoſe precious Chains which Fortune frames; nay, thoſe very Fetters which are more worth then Diadems, and which faſten Princes on Thrones. Some will have it, that it conſumes even the tyes of the Soul and Body; And alleadge that place of the *Canticles*, where the power of Love is equalled with that of Death. This point is both important, and inſtructive: And becauſe one might be dangerouſly miſtaken therein, it is fit to make a Queſtion of it apart.

MORAL QVESTION.

Whether it appertains to the Duty and Fidelity of VVomen, to expoſe themſelves to Death for their Husbands.

IF in this point we believe Antiquity, Conjugal Love was heretofore very Tyrannical: And married Women, who ſubjected themſelves to it, ought to be well reſolved. It was not ſatisfied, that they ſhould bear with the ill humours, and bad Fortunes of their Husbands, but it would have

have them ſick of their Maladies,& die of their Deaths: And as if it had not been ſufficient to make them ſlaves,& undergo the yoke,It made them alſo Sufferers and Victims,and put ordinarily either a rope about their necks, or a dagger in their throats: The chief thing is,that there was a neceſsity of taking that courſe to acquire the title of a gallant Woman: And ſuch as were able to endure life after the death of their Husbands, could not pretend to the acclamations of their preſent Age, nor to the Eternity of Hiſtory. Beſides,even in theſe dayes this cruel Cuſtom is uſed in ſome parts of the Indies: No Widows are ſeen in thoſe Countries: And Families are not prejudiced there by Dowries which iſſue out of them: A Father of a Family being dead,the Law of the Country ordains,that he be put in an Equipage for the other World: And that ſuch things as had been moſt dear unto him, ſhould be burn'd with him. The beſt beloved of his Wives hath this advantage by his laſt Will, and the Right which Cuſtom allows her. She dreſſeth her ſelf more richly, and with more care for death, then ſhe had done for her Wedding-Feaſt: The whole Kindred in Feſtival Garments, and adorned like her, Conducts her Solemnly and in Pomp to the flaming Pile: And there ſhe ſuffers her ſelf to be burnt in Ceremony, and with a more Natural and leſs affected Conſtancy then did the *Indian Philoſopher*, who would counterfeit *Hercules* dying; And preſented a Spectacle of his death to the Army of *Alexander*. I know indeed that this Superſtitious, and regular Cruelty of the Indians; And that other tumultuary and precipitated Deſpair of the *Romans* and *Grecians*, are equally reproved by the Laws of Chriſtianity. But I am not ignorant alſo that conjugal Love hath its Meritorious and Vertuous Deaths: And there is ſome ground to doubt whether ſuch kinde of deaths may happen by way of obligation,and concern the Duty of a good Wife.

To this Queſtion,which is not of meer Curioſity, but Inſtructive and Profitable: I anſwer,Firſt,that deſperate and paſsionate Women, who kill themſelves to follow their deceaſed Husbands, tranſgreſs againſt conjugal Love, and violate the Fidelity they owe them. This Propoſition draws neer to a Paradox; Yet exceeds not its bounds; and Truth is there well ballanced. One or two Reaſons may Juſtifie it, and draw the aſſent of the moſt devoted to the Memory of the *Panthea's* and the *Porcia's*.

In the firſt place it will be granted me, that the prime care of Lovers ſhould be to nouriſh their fire,and to keep it ſtill in heat and action; To defend it from all that might extinguiſh it: And the leaſt neglects therein are Temptations: Doubts are Diſpoſitions to change and commenced Infidelities. Now this fire is ſmother'd in blood, and by the violence of deſperate Widows. It is a great folly to believe that nothing remains after death: The earth of Church-yards is too cold to preſerve a ſingle ſpark thereof: And ſuch as thunder out ſo great Oaths, that their Aſhes will retain everlaſtingly the heat thereof, are highly guilty of Perjury, unleſs they vent them by way of Poeſie. And if it be an act of Infidelity by tract of time, and by piece-meal to ſuppreſs ones love from day to day, and to deprive it by degrees of nouriſhment, what will it be to ſmother it violently

violently and on a ſudden; not to leave it a ſingle ſpark which may inkindle it?

I know not how they will take what I have to ſay in this particular. It is true nevertheleſs, and muſt be ſpoken, in what ſenſe ſoever it may be taken. Conjugal Fidelity is more hainouſly violated, and the dead are far more injured by the deluſive Courage of the falſely Conſtant Women that deſtroy themſelves, then by the weakneſs of thoſe which will open their hearts to new Affections, and run to ſecond Marriages. Theſe at leaſt preſerve the Memory of their Husbands; They ſtill retain their Rings on their Fingers: They keep their Pictures in their Cloſets and Hearts: And the ſecond fire which ſeizeth on them is not ſo incompatible, nor ſo much an enemy to the firſt, that it permits not ſome ſparks thereof, and a little heat in the remaining Aſhes. On the contrary, furious and deſpairing Widows in what manner ſoever they voluntarily die, reſerve nothing of their firſt fire: They deſtroy it even to the Matter, to the very Aſhes and Harth: And their Husbands, who might live long and quietly in their hearts, periſh a ſecond time by the impetuoſity of their Deſpair, or by the obſtinacy of their Grief.

Hence I infer a ſecond Reaſon againſt the Falſity of impatient and deſpairing Love. It is an opinion generally received; and ſupported both by the Senſe and Nature, as well as by Speculation and Philoſophy: That Perſons belov'd have a particular Being, and as it were a ſecond Exiſtency in the Imagination, in the Soul and Heart of the Perſons that love them. They live there intellectually, and by their Images: And thoſe Images are not dead Figures, nor Impoſtures of a deceiving Art. They have Life and Spirit; they are true and Natural: They poſſeſs all the Perfections and Graces of their Originals; and have neither the Defects nor ſtains of Matter. Now a Woman who kills her ſelf out of a blinde and precipitous fury, or who conſumes her ſelf with an obſtinate and voluntary Affliction, takes from her Husband this ſecond Exiſtency; and this intellectual Being and Love, by which he ſurviv'd himſelf. She voluntarily annihilates, and violently deſtroys that which death had left her: And if ſhe ought to make a ſcruple of defacing his Picture, with what colour and pretence can ſhe juſtifie the violence ſhe offereth to an Image, which was her ſecond Life and Felicity in this World?

It is evident thereby that Conſtancy is not furious, and that Fidelity is another thing then Deſpair: That the greateſt Love is not that which makes the moſt haſte to poyſons and precipices: That Wives cannot more Religiouſly keep the Faith they owe to their Husbands, nor give them ſtronger proofs of their Affection, then in rendring their Fidelity, and Love, durable and laſting: Then in procuring them in their minde a life full of tranquillity and ſatisfaction: Then in eſpouſing their Memory, and making a new Contract with their Images: Then in carefully preſerving thoſe things which have been dear unto them: And if they be good Wives, they will not doubt but they were more dear to them then any Worldly treaſure.

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Let it not be ſaid, that this Philoſophy is too remiſs and indulgent: That it pleads the cauſe of Nice and Effeminate Dames; That it gives credit and authority to ſelf Love. This cannot be ſpoken but raſhly, and at random; And ſurely as one may kill himſelf out of ſelf Love, and through an exceſs of tenderneſs; ſo one may preſerve his own life for the Love of another, and by a particular Effort of Courage. *Seneca* affirms, that for this much Vertue is required: and that the braveſt men ought to employ therein, the whole vigour of their Souls. And this *Stoick*, who was as ſevere by his own inclination, as by the Genius of his Sect; who had been inured to the Axioms, and opinions of the ſtrongeſt Philoſophy; who had ſo frequent trials of himſelf againſt grief and death, freely confeſſeth, and in good earneſt, that he was become a thrifty diſpoſer of his bad remainders; and had ſpared the dirt and dreggs of his Old Age, to the end he might preſerve the Spirit and youth of *Paulina*, who lived in him.

To this firſt Deciſion, Which allows not to Women the uſe of poyſon, and Steel; and impoſeth an abſolute neceſsity on them to ſurvive their husbands; I add a ſecond, which replaceth them in the freedom, even in the Right and Duty of dying for them: And the ſtrength of this ſecond Deciſion, is not repugnant to the moderation of the former. I ſay then, that albeit the Law, which forbids murther, and eſpecially all ſelf-murther, be expreſs and general: Yet in a perilous occaſion, where the life of a husband ſhould be in danger, his wife would be obliged to expoſe her ſelf for him to this hazard, and to give her own life for the preſervation of his, if there were an occaſion of making this exchange. I do not ground this obligation upon the right of Common Juſtice, nor on the Duties of Charity in general. Common, and Univerſal Charity, doth not extend ſo far: I ground it upon the Right and Duties of Conjugal Love, which is of greater rigour, then the moſt rigorous juſtice, and impoſeth more Obliging and ſtrict Laws, then the ſtricteſt Charity.

And to begin with what is more paiticular and eſſential: We know that the proper effect, & the ſpecifical Function of Conjugal Love, is to reunite two Moyties, which the Creation hath ſevered: and to reaſſemble Man and Woman into one body. Moreover we ſee in all Natural bodies, that the leſs Noble parts expoſe themſelves by inſtinct to fire and ſword, in the defence of the Nobler. We ſee that the Arms and Hands ſtiffen and extend themſelves to meet the danger which menaceth the head; to receive the blows directed againſt it: To protect it even by their wounds, even by their death and torture, What our Members do by this inſtinct, which is a more ancient duty then all Laws & Law-makers, which is a blinde Love, and a Natural Charity without merit; a married Woman ought to do it freely, and by election, through the duty of this ſtrict and rigorous Charity, which Conjugal Love impoſeth on her. She is but the ſecond part of the body, compoſed by marriage. Man, to whom the Command belongs, is the Head thereof: and the Law which from the begining was impoſed upon Woman, to apply her ſelf to this Head, not onely ordains her to take light and Conduct from thence, but

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alſo wils, that to preſerve this principle of her Conduct, and this ſource of her light, ſhe ſhould lay aſide the care of her own ſafety, and repoſe: that ſhe ſhould take upon her ſelf his dangers and wounds; and even ſave him by her death, if it will be received in Exchange.

Beſides, Love of its own Nature is a general Alienation of the whole Perſon that loveth. It is a Tranſport without Contract or Hope of a Return, by which one gives himſelf all entire, and makes a free Donation of all that he hath, and is, to the Perſon he affects. Now if this Alienation and Tranſport may be valid and of force in any kinde of love, it is doubtleſs in Conjugal Love, which leaves no right of reſerve in Married Perſons; Which takes from them even the free uſe of their Bodies, and engageth them in a mutual Dependency. And this Dependency is yet more ſtrict and indiſpenſible on the Wives part, who owes unto her Huſband even the hairs of her Head, and the very Dreams and Fancies which are within it: Whether by Reaſon the ſubjection is greater, and the Duties more Natural and neceſſary of the Body towards the Head, and of the Acceſſory toward the Principal, then of the Head towards the Body, and the Principal towards the Acceſſory; or whether becauſe Wives give themſelves with leſs reſerve, and love more Sincerely, and with more Fidelity then Men. This Alienation, when it is free and compleat, doth not only eſtabliſh on a Husband a juſt Title over all the Cares and Affections of his Wife; but it alſo eſtabliſhes in him, a new Right over her Blood and Life. And albeit, this Right cannot be exacted by Juſtice, yet it may be done by Love, which is a far leſs ſevere and vexatious Exacter, but yet more preſsing and more efficatious then Juſtice. Nevertheleſs this Exacter ought to know, that he cannot make uſe of this Right but in the Extremity of Hope, and after the Tryal of all other Remedies. An arm of a Man is not cut off to cure him of Rhume and Head-ach: And one may ſay truly, that this kinde of Love would play the Tyrant, and Executioner, and even cut the throat of a Wife, to make a Bath for her Huſband, ſick of the Sciatica or the Stone.

In the third place, Love is a true and ſenſible Tranſmigration of the Soul; or as ſome define it, grounded on the Doctrine of St. *Denys*: It is an Extaſie by which the Soul ceaſeth to live in the Body, which ſhe animates, to live in that which ſhe Loves. Upon which it is not neceſſary to make a Commentary in this place; nor to ſay by way of gloſs, that the Word to live ought not to be underſtood of the firſt and Subſtantial, but of the ſecond and Active Life; of this ſweet and ſenſible Life, which affords Guſt and Delight to the firſt. Every one ought to know, that Love is the Original, and, as it were, the Fountain of Joy, Pleaſure and Satisfaction, and of whatſoever hath a ſhare in the ſweetneſs of Life: And therefore the ſweet life of Lovers cannot ſubſiſt, but in the place where they love: Their minds are ſick and languiſhing, every where elſe: All their thoughts, which tend not thither, are heavy and Terreſtrial; are Melancholy and burthened with Anxiety: Their Muſings and their Cares can follow no other Track: And of thoſe Souls, it may well be

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ſaid that they are Aliens, and Incommodated at home; And that their Bodies are to them as bad Innes, nay Priſons and Sepulchres.

Hence it grows that it doth not only belong to the Duty, but alſo to the Intereſt and Repoſe of a good Wife, to Sacrifice her own life for her Husband; and that the gain which may be made thereby, is by two thirds greater then the loſs. Thereby ſhe only hazards the moſt unquiet and worſt part of her two lives. She expoſeth nothing but her Sorrows and Vexations, for the preſervation of her Joyes and Pleaſures. Of the two places where her Soul lives, ſhe only forſakes that which is ſad and Melancholy: And by the ruine of her Priſon, ſhe ſecures her Palace. And that by the choice of a death which laſts but a moment, and is ſweetned and purified by Love; She avoids a Widow-hood, which is to Lovers a long and bitter death; A death of the Heart and Minde; a death which endures and makes it ſelf felt as long as it laſteth. Thereby in fine, her Love enjoys the pureſt and higheſt ſatisfaction whereof it is capable: Which is to produce it ſelf entire: To fill up the whole Extent that lies open to it; to paſs even to the utmoſt bounds, and to the laſt Tryals. Now ſo long as it advanceth not ſo far as death, there ſtill remains a great *Vacuum* before it. And the moſt important and perſwaſive point is yet wanting to Tryals. Being aſſured by the Teſtimony of Holy Writ, that Perfect and Conſummated Love, is only found in ſuch as Sacrifice their Lives for thoſe who are dear unto them.

Moreover this laſt and Supream Duty which Conjugal Love impoſeth on Wives, and which it may alſo impoſe on Husbands, is not one of thoſe Duties in *Idea* and Speculation, whereof no Example is ſeen but in Romances. The Couragious Spaniſh Princeſs, whoſe Picture I have newly drawn, was not a Fantome of that Country: And ſo many others, ſo well known in true Hiſtory, were not born in the ſame Places as the *Caroclea's* and *Lucippa's*. I leave the Ancient and Forreign Dames to ſeekers of far-fetch'd Curioſities: The French Lady, whom I am to produce, is of a Family, good and rich enough to be an Honour to her Country, and Age: And ſuch as treat of Modern Vertues, as of the younger brood, will learn at leaſt by this Example, that the younger Daughters of *France* are nothing inferiour to the eldeſt Daughters of *Greece* and *Rome*.

EXAMPLE.

Margaret of *Foixe* Dutcheſs of *Eſpernon.*

IT is no new thing to hear me Diſcourſe of the bad Intelligence which is between Friendſhip and Fortune. It hath always been believed that Greatneſs was too much Intereſſed, and Propriatory, to love really; and that it had a certain Pride and Rigour, which left no room for Tenderneſs and ſoft Paſſions. It hath been ſaid, that Love and Majeſty never dwell together: That it rather affects a mean and quiet Condition, then an elevation expoſed to Winds and Tempeſts. And they that have reſembled it to a Bird, have not made it flie with Eagles, nor placed it upon the top of Cedars, and the ſummet of Mountains. They have ranked it amongſt Bees, which are Armed, and live like it, of the quintiſcence of Flowers, and of the pure Spirit of the Planets. They have lodg'd it amongſt Roſe Trees, where there is Fire and Thorns like its own. But whatever hath hitherto been believed or ſaid, Friendſhip and Vertue are not equally at variance with all great Fortunes: There are Grandeurs very Affectionate and wel-Natured, as well as Rude and Intractable. And if the Lizard, which walks only upon his hands, as *Solomon* ſaith, be ſo bold as to aſcend even to the Palaces of Kings, and to dwell with them as their Domeſtique: We muſt not believe that Love, which is Nobly Deſcended, and to whom ſo excellent wings are given, is only born for Cottages. There are no Houſes ſhut againſt it: And it ſhall appear by this Example, into what Houſe ſoever Vertue introduceth it, there is no Greatneſs which gives not place to it, nor any Intereſt which obeys it not.

The Fortune of the deceaſed Duke of *Eſpernon* hath been long admir'd throughout all *France*: It was likewiſe Extraordinary and Wonderful; and there was not only colour in the pieces which compoſed it, but alſo Force and Solidity; they were all great and Illuſtrious. In my Judgement nevertheleſs the deceaſed Lady his Wife, was the greateſt and moſt Illuſtrious of all thoſe pieces; nay, the ſtrongeſt and moſt ſolid, though it laſted not ſo long as the reſt. This great Lady poſſeſſed in an eminent degree all the Qualities which may conduce to the glory of a Family, and the happineſs of a Husband. Her Nobility was of the firſt rank: And I know not whether in all *Europe* there were any Soveraign Title or Crown wherein ſhe had not a ſhare. But there is a Nobility which is proud and inſolent; yet hers was Modeſt and Civil: The Titles of her Houſe did not puff up her Mind: And the Crowns of her Allies and Predeceſſors made her not receive others with ſcorn. To this Nobleneſs of Blood was added the Nobleneſs of her Countenance, and that Soveraignty of Natural Right and Ancient Deſcent, which begets Majeſty in Beautiful Perſons; but ſhe was not of thoſe fair Ones who erect their Soveraignty into Liberty and Tyranny: Hers ſtill remained within the limits of a lowly and exemplar Sobriety. Detraction, which is ſo bold in lying, and findes out ſtains in the moſt Beautiful Planets, had not one word to ſay againſt her.

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Nevertheleſs, her Vertue was no ſullen Vertue; ſhe was none of thoſe curſt ones, who have not a drop of good nature; who know onely how to ſcratch and bite: She was naturally milde, and cultivated by ſtudy: and the Graces had ſo well tempered what might perchance have been over tart in her, as ſhe gave content even where ſhe was ſevere.

But all theſe rare qualities do not concern the ſubject we now treat of: my Queſtion is about Conjugal Love: and the deceaſed Dutcheſs of *Eſpernon* hath given an Example thereof, which equals the force of ancient Models. There are even in theſe days Illuſtrious, and Remarkable witneſſes, which ſpeak not of it but in terms of Praiſe. But what ever they ſay of her Eſteem, and reſpects of her Obedience and Cares; of her good Offices and Complacences; though they ſpeak nothing thereof which is not Great and Exemplar, yet it leaves not ſo high an *Idea* of this Love, as the action of *Angouleme*.

In that General Revolution which happened at Court in the year 1588. The Heads of the *League* raiſed all their Engines againſt the Duke of *Eſpernon*; and uſed both openly and privately, all ſorts of endeavours to deſtroy him. However, he was not ſhaken; ſo that theſe Engines did onely aſſault the favour and good will of his Prince. But as ſoon as Calumny took hold of his Fidelity, and that he was accuſed for holding intelligence with the King of *Navarre*, his good Maſter, who till then had defended his own benefits, and interpos'd between his Work and thoſe envious Perſons who deſigned his ruin; withdrew his Protection, and conſented to the Plot which was laid to ſeiz on him in *Angouleme*.

The enemies which he had in the Cabinet Councel, extended the Kings conſent even to his deſtruction: And Orders were ſent from the Court to the Magiſtrates of *Angouleme*, to bring him alive or dead: The execution of this dangerous Plot was defer'd till the tenth of Auguſt, and that day the Magiſtrate, who was not ignorant how hard a chaſe he had to follow, preſented himſelf with two hundred ſelected and armed men to ſeiz on the Duke at the hour he ſhould go forth to hear Maſs. I know not whether one ought to believe what is ſpoken of his good Fortune: but indeed I have heard ſay, That ſhe was more diligent about him, then the moſt diligent of his Guards: And that his enemies never laid any ſnares to catch him, which ſhe did not break aſunder; that they never prepared a Pitfall for him, over which ſhe laid not a Plank. However it were, it is certain, there had been an end of him that day, if ſhe had not cauſed diſpatches to arrive to him, which buſied him very happily all the morning, and diverted him from going forth to expoſe himſelf to death, which was prepared for him.

The occaſion paſsing over with the morning, the Conductors of the Enterprize reſolved to begin by the ſeiſure of a rich pawn; and to ſecure the Dukes Perſon, by laying hold on the good Lady, his Wife, who was at Maſs. Mean while, one of the Magiſtrates, accompanied with twelve reſolute and ſtout men, entered the Caſtle: Their Arms were hid under their Cloaks; but their bad Intention being eaſie to be diſcovered by their

ill looks, one of his Guards had ſome diſtruſt of them, and ran to ſhut the Gate againſt thoſe that followed to ſecond them: the party began hotly to diſcharge their Piſtols before the Dukes Chamber: ſome of his friends overpowred with number, were ſlain in the place: but his Domeſticks and Guards haſting to the noiſe, and he himſelf appearing with a Sword in his hand, the end of the Fray proved as unhappy for the Aſſailants, as the beginning. The Magiſtrate, and one of the boldeſt amongſt his Troop, made Payment for the attempt, with their perſons; and the reſt who were not reſolved to loſe ſo much, rendred up their Arms, and abandoned the party.

This firſt Troop being defeated, the Duke was not for all that out of danger. He was enforced to defend the two Gates of the Caſtle againſt fire and the Petard; and then to repulſe thoſe who began to Scale it. His greateſt danger, nevertheleſs, was in the Church, where furiouſly entred an armed, and incenſed multitude, which ſeized on the Dutcheſs. Her quality and Sex deſerved at leaſt ſome reſpect: but qualities are not diſtinguiſhed in a Tumult; and no Sex is Priviledged againſt Fury. Of two Gentlemen that led her, one was killed at her feet, and the other being dangerouſly wounded, was in little better condition. This Barbarous Act did not affright her: the bloud which ſprinkled her Gown, and Death it ſelf, which paſſed over her, wrought no change in her Countenance. Her ſoul was alwaies Erect, and Elevated above danger; She conſerved even the comlineſs of her geſture, and the dignity of her looks, even her words of Authority, and tone of Command: and whereas another leſs Couragious Woman, might have ſubmitted to Inſolency, and have flattered Fury; She treated them with Command, like a Miſtreſs, aſtoniſhing Audacity it ſelf by her Conſtancy.

They advertiſe her that ſhe was Arreſted for her Husband; and that if ſhe had a mind to live, and preſerve Him, ſhe muſt conſider of diſpoſing him, to remit his Perſon and Cittadel into the hands of the Magiſtrate.

At this Declaration, which was made to her with threats, and a dagger at her throat, ſhe anſwered, "That ſhe would not enter into any Treaty "with Murtherers: That ſhe knew not how to give ill Counſels: nor "in what terms a Wife may perſwade her Husband to be a Coward: that "it troubled her ſhe had but one life to expoſe for the honour and ſafety "of his: that ſhe was ſo far from lending them her prayers and tears a-"gainſt him, that ſhe would joyfully ſhed even the laſt drop of her bloud, "if that might add either a moment of new luſtre to his reputation, or half "a days ſpace to his life: And therefore let their fury finiſh on her, what "it had begun: That nothing of weakneſs ſhould proceed either from her "mouth or hands; that they too well accorded with her heart; and that it "would better pleaſe her to dye at the Caſtle Gate for her Husband, "then to live without him upon a Throne.

She made large promiſes; ſhe found her ſelf alſo as well diſpoſed to make good what ſhe promiſed; and her Conſtancy being put to the Teſt, was found as great and vigorous as her words. I learned from an Illuſtrious Perſon, and who hath narrowly looked into the affairs of that time, that

that ſhe was brought before the Caſtle; and that they might there take the Husband by the fear and danger of the Wife, the ſame Propoſitions were renewed to her, with the ſame Threats and Violencies.

The Couragious Woman reduced to this Extremity, conſidered nothing but the danger of her husband; and had no fear, but of his Affection and Tenderneſs. She was not ignorant that all his weakneſs lay on that ſide: and that there was no place ſo ſtrong, which would not be hard for him to defend againſt her tears: She alſo cryed out unto him, the better to fortifie this weak part: "That ſhe came not to perſwade him to a dangerous "Piety; and to betray him by her Intreaties: That ſhe came rather to "make her Body ſerve him for a new Barricado againſt his Enemies. That "if he loved her truly, and had a deſire to ſave her, he ſhould love and pre-"ſerve what was of her in him; that on him depended her ſafety and "danger; her good and bad Fortune: that out of him, ſhe could have nei-"ther life nor death; nothing to hope or fear; that he ſhould take heed of "truſting Traytors, who aſſaulted his head by his heart: who would ſof-"ten it to his overthrow, and raiſe a Compaſsion in him, to gain his life at "a cheaper rate: that he ſhould beware of liſtening to the ſuggeſtions of "a Timerous and Apprehenſive Love: that he ſhould rather give ear to "that Affection which ſpake to him by her mouth: that it were loſt la-"bour to preſerve her, if he loſt himſelf: that it would be of no advan-"tage to his Enemies to deſtroy her, if he were ſafe: that in deſpight of "them, and what death ſoever they ſhould make her ſuffer, ſhe ſhould al-"ways live moſt happy, as long as ſhe ſhould live in his remembrance.

She pronounced theſe words with ſo Graceful a Confidence, and ſo Noble and Generous a Tone, as it clearly appeared, that at this inſtant her heart aſcended to her mouth to expreſs it ſelf by its own Language. This eminent Vertue dazel'd the furious Souldiers, who environed her, and made their Weapons fall out of their hands. The Duke was relieved by his frinds, who came thither from *Xaintes*, and *Coignac*: And the Capitulation being concluded between him and the Inhabitants, the Dutcheſs, impatient to ſee him again, could not expect till the Caſtle Gate was cleared, but commanded a Ladder whereby to enter at the window. Certainly after ſo Illuſtrious and Glorious a Victory, it had been fit the Gate ſhould have been thrown down before her, and that ſhe ſhould have entred the Caſtle in Triumph, and by a Breach.

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LA *Pucelle enuoyée de Dieu au ſecours de la France, entre dans Orleans aſſiegé par les Anglois : et par la liberté de cette Ville donne commencement à la deliurance de l'Eſtat.* *Annales Galliæ.*

Vignon inuent. *Mariette excud. cum priuil. Regis*

The Maid of Orleans.

HAD you known that this day was to be a day of Miracle and Safety to *France*; and that you ſhould have aſſiſted at the moſt Heroick action which hath been ever ſeen, ſince Sieges and Battles have been in uſe; you would be ſorry to have come too late: But here is yet enough to give you a right proſpect thereof. The adventure is wonderfull in all its Parts; there is ſomething great and prodigious in all its Circumſtances: And that which remains for us to ſee, exceeds by much, whatever can be regularly imagined, and with any true reſemblance.

You are no ſtrangers to this Country, and need not learn from me to know *Orleans* by her Steeples, and the circumference of her VValls. Likewiſe you are not ignorant of the Conſtancy and Fidelity which this great City had ſhewed, when it was beſieged by the *Engliſh*, and reduced to the extremity of hope. But that which you do not yet know, and what no man dares hope for, is, that in deſpite of the *Engliſh*, and in the very ſight of their Camp and VVorks, Succours, ſafety and liberty hapned to enter into this Place, under the Conduct of a *Maide*. Not only hope was not ſo bold as

to

to advance ſo far; but even belief it ſelf, fortified by the ſight, hath much ado to reach unto it.

Yea as a Maide, even a Country Maide, and a Sheperdeſs, hath wrought this ſo little expected Miracle. The importance is, that this Country Maide is a Propheteſs; and that this yeſterdayes Sheperdeſs is to day the Generall of an Army, and will be to morrow a Conquereſs. The ſame God who looſned from the Mountain the little Stone wherewith the great *Coloſſus* was overturned, who drew from amidſt flocks of Sheep a youth victorious over Lions and Gyants, made choice of this *Maide* to force *France* out of the hands of ſtrangers, and ſent her to the King loaden with VVarlike Commands, and promiſes of Victory.

The King, by the advice of his Counſell, after an exact and juridicall Inquiſition into her life and words, furniſhed her with Arms and Troops, to chaſe away the Engliſh before *Orleans*. She but now forced their Camp with two hundred Lances: and behold her already with Victory and ſafety at the Gates of the City. This firſt proſperous Action is an efficacious and famous juſtification of her Innocence; It is a powerfull and victorious anſwer to falſe Rumours, and paſſionate Calumny: And ſuddenly the Coronation of the King followed by the totall defeat of the Enemy, will be a more ſolemn and authenticall proof of the authority of her Miſſion, and of the verity of her Propheſies.

I could wiſh that we had ſeen her in the heat of Fight handle her firſt Arms by Efforts of conſummated Valour. But if we are come too late to be ſpectators of this Valour, to behold the lightnings, and impetuoſity of this Heroick fire, which gave an action ſo lively to her Arms, and ſo ſudden motions to her whole Body; we may at leaſt diſcern the light thereof upon her Face; and a remnant of heat which ſtill excites not with ſo much violence as before, but with more dignity and due proportion. Combat and Victory have left a pleaſing mixture of a ſcarlet dye upon her Cheeks, and on her Brow: and the ſpirits of boldneſs receive a kind of ſweetneſs from thence, and a new Grace from the ſpirits

of

of joy, which were mingled with them. Nothing of the ayr of her Birth, nor of the manners of her Education is ſeen in her. There is nothing even in her Countenance but appears Noble and VVarlike : And this ſudden Metamorphoſis which is made in her, from a Sheperdeſs into an *Amazon*, hath ſomething, I know not what, which reſembles an Illuſion, and ſavors of a Prodigy and Fable.

VVould you ſay that the very thoughts of grazing, and the inclinations of a Sheperdeſs had ever entred into this head, which is ſo free and gracefull under an Helmet ? VVould you ſay that the Sheep-hook had hitherto the charge and imployment of theſe hands which handle ſo vigorouſly, and with ſo much dexterity the Banner and Sword ? VVould you not ſay that ſhe is born in a Magazine of Arms, and that ſhe is trained up in a Camp ? That ſhe is come to us from the Countrey of *Amazons* ? That ſhe is animated with the ſame Spirit which animated heretofore the *Hipolita's*, the *Rodoguna's*, and the *Zenobia's* ? Beware of ſaying it. This were to praiſe her injurioufly, and to diſhonour her in handſome Termes : This were to ſcandalize Innocence, and prophane a Perſon whom God hath particularly Conſecrated.

The Spirit which poſſeſſeth her is another Spirit then that of the *Zenobia's*, and *Rodoguna's* : It comes farther off then the Countrey of *Amazons* : It is of a much purer and higher Region. You have heard ſome diſcourſe of that double Spirit which inſpired *Debora* with Truth and Valour, and equally repleniſhed the two parts of her double *Miniſtery* : Of this double *Spirit*, which was a *Spirit* of Fire to *David* a Conquerour, and a *Spirit* of Light to *David* a Prophet. It is the ſame *Spirit* which deſcended upon our *Maide*; which filled her with his Light and Heat; which gave her the ſcience of Predictions, and the vertue of Victories.

The Sword which you ſee in her hand, makes me remember that *Meteor* with two Faces, that famous and myſterious Fire which an Angel-conducter carryed before the People of God. Like that *Meteor*, it is luminous, and ſtained with

Blood; like that *Meteor*, it ſummons on the one ſide ſafety and liberty, and on the other ſide it threatens death and deſtruction. Nevertheleſs it hath not like that a light only for ſhew; Its ſplendor is not preſaging: It were inconſiderable, if like Lightning, it wounded nothing but the ſight; it ruines and deſtroyes like Thunder: And they ſay alſo, that like Thunder, it was drawn out of the boſome of the Earth. For this Sword, if you know it not, is a fatal Sword, and reſuſcitated by Miracle: It belonged to another Age then this: And the *Maide* divinely inſpired, cauſed it to be taken out of an ancient Tomb, where it reſted quietly with the Aſhes of its old Maſter. Scarce had it felt the vertue of this glorious hand, but the agedneſs thereof fell off with its Ruſt. It hath received a new luſtre, which gives it a new force, and a ſecond life: and behold it already ſtained with the Blood of ſtrangers, and throughly heated with this firſt proſperity.

Two hundred Lanciers march bravely, and in an handſome order after this *Maide*. Had Fortune her ſelf, or Victory led the Party, they could not have done more gallantly, nor given more terror to the Enemy. To behold the confidence and boldneſs of their looks: To behold this Noble and couragious joy, which appears on their Faces, and in all their motions, you would not ſay that they intend to caſt themſelves into a beleagured City, but that they rather march to ſome Triumph. The enemies ſtill affrighted by the impetuoſity wherewith they paſſed along, retreated diſorderly into their Forts, conceiving that it would not be ſafe for them to remain in their Tents.

Nevertheleſs the number of thoſe that have no longer any need of Tents or VVorks, is great enough. And apparently, if the landed Troops had given on at the ſame time upon all ſides, this dayes work had put an end to the Siege: And this ſo ſtately Camp, which had been for ſeven moneths the Priſon of *Orleans*, would become at preſent the Sepulchre of a good part of *England*. But ſo great a work well deſerved to be ſhewn diſtinctly and at leiſure: And to the end this impriſoned and deſpairing City might behold all the Valour

of

of its *Delivereſs*, it was neceſſary that its Priſon ſhould not be broken but by track of time, and by parcels.

This happy beginning is a certain preſage of a far more fortunate Iſſue. And the Earl of *Dunois*, whom you ſee under the Gate with *Lahire* and the other Commanders, is gone forth to congratulate with her aforehand. Peradventure you may have never ſeen the face of this young Prince: You have never then beheld the greateſt Ornament of this Age, and the faireſt hope of Poſterity. Take time to obſerve him well; Behold his gracefull carriage, and the dignity of his whole Perſon; Behold thoſe Rayes of Majeſty, which have ſomething, I know not what, of Royal, and are dyed with the Purple of his Blood. Behold the Nobleneſs of Aſpect, and ayr of a VVarriour, which demonſtrates his exteriour Courage, and his remarkable Valour, and acknowledge that he adds much to the name of *Orleans*, and worthily ſupports the Greatneſs and Fortune thereof. It is hoped that his Vertues will not die with him: They will ſerve for other Ages, and under other Reigns: And all Predictions are falſe, and Phyſiognomy is deceitfull, or Princes ſhall be born from him, who will be *Heroes* by Race, and Valiant from Father to Son; who will be one day the Honour of their Family, by rendring Honour to *France*.

SONNET.

The PUCELLE ſpeaks.

FAtal to England, *Fortunate to* France;
Of th'one I curb'd the ſurly Arrogance;
And with my Lance the tott'ring Throne ſuſtain'd
Of th'other Realm, whoſe Freedome I regain'd.

The ſmoakie Ordures of the burning Pile
Could not my ſpotleſs Innocence defile;
And my opprobrious Death more miſchief brought
To thoſe that caus'd it, then my Arm that fought.

With Heart which did Heroickly aſpire,
I under verdant Laurels kept entire
My Body's flow'r, and not unlike the Bee,
Was rich in Courage, and in Chaſtitie.

On th' Engliſh Lions *I did boldly preſs,*
And chac'd them oft, a Virgin Conquereſs;
And gallantly defended with my Lance,
The Flow'r-de-Luce, *which Crowns our Kings of* France.

Elogy

Elogy of *Pucelle.*

HISTORY, which cauſeth it ſelf to be ſtiled true and exact, ſcatters nothing almoſt in every place, but far fetch'd Falſhoods, and Fables Magnificently ſet forth, and with Pomp. It only propoſeth Pictures exceeding Natural Proportion, nothing but *Coloſſeſes*, which ſeem to be made only to affright the belief of Readers, and weary their ſight. There is nothing here of this Model or Stature: All pure and naked Truth, without exaggeration; and ornament is here more taking then theſe Fables, more magnificent and ſtately then theſe *Coloſſeſes*.

The Maid of *Orleans* is not the Work of an Inventive and Deluding Fancy. She is not compoſed of the ſame Matter with thoſe Valiant Women ſet forth in Romances, and by Poets. Her Vertue was Senſible and Subſtantial: She really effected in the Field all that others have done in Picture, and in the brain of their Inventors: Her Victories have not been like theirs which ſpake only by black'd Paper, and ſpilt Inke. The ſame *Spirit* which called from the Sheepfold the Conquerour of *Gelia*; which choſe a weak and unarmed Woman to defeat the *Aſſyrians* broken into *Iudea*, and to tear its People out of the claws of *Holifernes*, took this *Maid* from amidſt the Flocks, and ſent her Fortified by his Vertue, to raiſe up ruined *France*, and to free it from the bondage of Strangers, who would have diſhonoured that Kingdom, after they had pillag'd it.

He infuſed into her a Prophetick Spirit, and a Conquering Heart: He made a *Deborah* and *Iudith* of her: And heap'd together in her life all that in the time of Miracles appeared moſt rare and illuſtrious. It did not ſuffice him to give her Courage and Conduct: He ſent her an Angel who laid his hands on her; and this Impoſition of hands was to her what the Ceremony of Inſtaulment is to new made Knights: He inſtructed her in all the Exerciſes of War, and taught her more in a moment then *Labire* and *Pothon* had learnt from Occurrences and Fortune. The Engliſh alſo ſtood not before her: Their Fortune, which conceived it ſelf already Victorious, gave way to her Angel; and what forcible endeavours ſoever they uſed to hinder her entry into *Orleans*, ſhe entred it in deſpite of them, and deprived them of *France* by taking this City from them.

After ſeveral Fights, wherein ſhe was ſtill Victorious, ſhe fell into the hands of her Enemies, who treated her as a Criminal both in point of Religion and State, and made her undergo the puniſhment of Hereticks and Sorcerers. God was pleaſed thus to permit it, to the end ſhe might accompliſh all the Duties of a gallant Woman, and finiſh that part of a perfect Heroeſſe, which ſhe had begun: That ſhe might overcome by her Patience as ſhe had done by her Valour; And that the Engliſh might be no leſs defeated by her Death then by her Victories. Beſides, this barbarous Injuſtice heightened their ſins, and drew upon them the wrath of God,

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the Avenger of oppreſſed Innocence. The Spirit of the Maid, and her good Angel re-inkindled the War after her death. Ever ſince the Engliſh had them on their backs, they were vanquiſhed by them in all Battels, and beaten off in all Sieges. And in fine, to preſerve themſelves from theſe exterminating Spirits, they were inforced to quit all that they had Invaded.

MORAL REFLECTION.

THere is a great difference between the Judgements of God, and thoſe of Men: And we ſee few places where this difference is more expreſſe, and better marked out, then in the Hiſtory of the Maid of *Orleans*. God drew her out of a Village, to inform us, that he makes no diſtinction either of places or names: that he eſteems not men for their Coats of Arms, and ancient Titles: that the blood of a Prince and a Shepherd, are of the ſame colour and matter: That a Sheep-hook in his ſight, is of the ſame value as a Scepter: And that both high and low, as well as the Palme and Buſh, ſpring from the ſame Earth. He choſe her out of a weak Sex; becauſe he hath ever loved to overcome Pride by Weakneſs; to throw down *Coloſſeſes* with grains of Sand, to fell Giants with Reeds. He would manifeſt, that the weakeſt and leaſt Warlike hands are able to defend Scepters, and ſupport Thrones when he hath bleſſed them: that the ſafety of States depends upon his Providence, and not in the hands of Armies, nor on the heads of their Miniſters. And to teach Conquerours, that Victories are gained more by his Favour then by their Forces, it was his good pleaſure that a Shepherdeſſe, who had never handled but a Sheep-hook, ſhould give more then ten times chaſe to above ten thouſand Lances. In fine, God was pleaſed that a Maid, bred up in a Village, ſhould perform all the Functions of Heroick Vertue: that ſhe ſhould undergo all the Trials, and obtain all the Crowns thereof. And thereby he hath taught us, that this ſublime Vertue is not always found in elevated Fortunes, nor ſtill lodged in Palaces: That no body is received by her for his own Condition: That no body is rejected by reaſon of his Name or his Countenance: that ſhe only conſiders the heart which hath its Sex apart, and Qualities differing from theſe of the Body: And that Women, who are more then Women by their Courage, can aſcend as high, and approach as neer to Vertue as Men. This Verity is important, and very uſeful; And the enſuing Queſtion, which I am going to defend, muſt needs Inſtruct, with Delectation and benefit, by way of Divertiſement.

MORAL

MORAL QVESTION.

VVhether VVomen may pretend to Heroick Vertue.

THE Heroes, of whom there is ſo much mention made in Hiſtory, were not of the Gyants Race : And their ſtrength reached not ſo far as to root up Trees, and remove Mountains. Common people nevertheleſs, who can comprehend no other greatneſs then that which tires the ſight ; who know no other force then what begets noiſe and ruines, frame *Coloſſeſes* in their imaginations, when we ſpeak to them of thoſe perſons who are called Extraordinary : And becauſe they hear that men eſteem their ſtrength, and prize their valour, they believe in good earneſt that theſe perſons had Arms of Steel, and Legs of Braſs ; and that with their Fiſts they did beat down the Walls of ſuch Towns as they had a mind to take.

I think it neceſſary to reform this imagination of the Vulgar, and to reduce it to a more juſt proportion. It is not the heighth of Stature, nor the ſtrength of the Body which makes Heroes : It is the greatneſs and elevation of the Soul : It is the Courage and Reſolution of the minde : And there may be very elevated Souls, and of the firſt Magnitude, in little Bodies ; a mind extreamly vigorous may be found in very infirm fleſh. On that ſide then there is nothing which can diminiſh the right of Women, or hinder them from pretending to Heroick Vertue.

And finally, to render this right of Women more perſpicuous, and to ſupport the pretenſions of ſuch as ſhall have the courage to raiſe themſelves to that Pitch ; It is to be ſuppoſed that Heroick Vertue, to define it rightly, is but an excellent Vertue, and elevated above common Vertues. This excellency ariſes to her, firſt from the Dignity and Eminency of her object, which is *Good*, conſidered in the higheſt elevation it may have. Secondly, it is derived to her, from the perfection of the Faculties by which ſhe acts : and theſe Faculties receive their perfection from a ſpiritual and penetrating Fire, which inlightens and purifies the Intellectual part, which warms and tranſports the Appetitive. Thirdly, it arrives to her from the Nobleneſs of her principal functions, which are to act vigorouſly, and with reſolution, and to ſuffer couragiouſly, and with conſtancy. And becauſe Action, how vigorous and reſolute ſoever it be, even the moſt couragious and conſtant ſufferance, cannot attain to this eminent and prime *Good*, but by a certain tranſport of the Soul ; which the Grecians call *Enthuſiaſme* ; this Tranſport is the fourth Cauſe, which produceth the Excellency of Heroick Vertue.

Let us ſay alſo, to leave nothing unſaid, that the moſt beautifull and excellent form which Heroick Vertue gives to Love and Anger, is a fifth Cauſe, which addes to her a fifth degree of Excellency. I ſpeak here according to the opinion of the Ancients, who believed that Love and Anger

were

were the predominant Paſſions of Heroes: whether becauſe they are of a more ſubtile and combuſtible matter, and that there enters more interiour fire into their temper, then into that of other men: Whether becauſe theſe two Imperious and Soveraign Paſsions cannot be well purified but by a more Soveraign and Imperious Vertue then themſelves, nor can receive elſewhere, and by an ordinary effort their laſt perfection, and the fair forms whereof they are capable. All theſe conditions contribute to the dignity of Heroick Vertue, and raiſe it to a ſuperiour Order, where common Vertues are not admitted.

This Order nevertheleſs is ſeated in a place to which one may approach from all the conditions of life: All great Souls are equally ſummoned to it: On what ſide ſoever one aſcends, Women may aſcend thither as well as Men. Firſt, the moſt Eminent and Soveraign gallantry, which is the proper object of Heroick Vertue, is not out of their ſight, and cannot be above their Pretenſions. Nature hath not aſsigned them an end beneath That: There is no bound beyond which, they are exempted from cares, and abandoned to their own ſenſe. There is no ſpace wherein *Good* may not be to them more *Good*; wherein Duty ceaſeth to oblige them; wherein Vertue looſes the rights ſhe hath over them. The Careir of Honour is to Them as great as to Us: And in this Careir there is not one ſingle place which is not marked out, in which it may be permitted them to make a falſe ſtep; to ſuffer themſelves to be overcome; to abandon Gallantry, to reject a Crown. Moreover they are called to perfection as well as we: And the Son of God, who proclaims to the Saints and Juſt, that they muſt not grow weary in ſanctifying themſelves; and that they ought every day to adde ſome new luſtre to their Righteouſneſs, hath not diſcharged Women from this labour, nor marked them out bounds, beyond which they may be unjuſt, and far from Saints. Not only then this Eminent and Soveraign Gallantry, at which Heroick Vertue aimeth, is not out of their reach, but is within the limits of their right, and enters into their duties: And there may be occaſions found which will not leave them the freedome of adhering to an inferiour *Good*. Such Encounters and Enemies may come in the way, as will excite them even to the laſt degree of Vertue, or cauſe them to fall into Vice.

As for what concerns the perfection of the Intellectual, and Appetitive portion, which is as it were the head and heart of Heroick Vertue: It is certain that theſe faculties are not different where there is diverſity of Sex. They have every where the ſame matter, and are capable of the ſame forms. The lights which deſcend into mens minds, are not purer, or of a higher Sphear then thoſe that deſcend into the Souls of Women: And from theſe equal lights, derived from the ſame ſpring, a like fire, and of the ſame force, may be kindled in the heart of them both. There are ſome men who have not ſo much as the firſt glimmerings of ſound judgement. You would ſwear that they had been made out of the Lees and Dregs of Matter: You would ſay that not one ſingle ſpark of this Cœleſtiall Fire is entred into their Conſtitution: And their ſouls are ſo burthened, the rinde

which

which incompaſſeth them is ſo obſcure and thick, as no light can penetrate them with on ſingle Ray of Truth, which can give them a beginning of any vertuous heats. On the contrary, there are ſome Women who ſeem to be onely made out of the pure Extraction of rectified matter. The ſuperiour portion of their ſouls is ſo pure, and ſo lively reflects all the luminous impreſsion it receives; the Inferiour hath two ſo noble fires, and moves ſo regularly, and with ſo meaſured and juſt a ſwiftneſs, that it would not ſavor of flattery to compare them to thoſe fair Compounds, which are formed of the Intelligences and Planets. It is not then the difference of Sex, which makes any difference in the faculties of a ſoul: and ſince they have the ſame perfection both in Man and Woman: ſince both may be imbued with the ſame light, and penetrated by the ſame fire; let us deſcend freely ſtep by ſtep to the conſequence to which this diſcourſe leads us; and let us agree, that Women may be diſpoſed by this light and fire, to the principal Functions of Heroick vertue.

Hiſtory is as knowing and perſwaſive in this point as Philoſophy: and the Examples ſhe alledges are as juſt and formal demonſtrations, as thoſe which are framed according to the Rules of Logick. If it be ſhewed by theſe Examples, that Women are capable of the moſt vigorous and illuſtrious Actions, it is conſequently, and of neceſsity proved by the ſame Inſtances, that they are alſo capable of an Heroick Tranſport of this *Enthuſiaſme*, without which we cannot paſs beyond the bounds which Moral Philoſophy hath preſcribed to common Vertues.

Iudith indeed muſt needs have been tranſported with this *Enthuſiaſme*, when ſhe ran the hazard of her Life and Honour; when ſhe paſſed over Walls and Trenches; when ſhe caſt her ſelf ſingle and unarmed into the midſt of more then one hundred thouſand Combatants to redeem *Iudea* out of their hands, to take off their Generals Head by one blow of a Sword.

Suſanna muſt needs have been ſtimulated by the ſame *Enthuſiaſme*, when being ſollicited to her Diſhonour, by Pleaſure and Fear, ſhe couragiouſly rejected them both, and haſtened to her Duty through Infamies and Death, and a whole ſtorm of ſtones heaped up againſt her. There muſt needs have been much of this Tranſport and *Enthuſiaſme* in the Mother of the *Maccabees*, when ſhe expoſed her ſelf to Hatchets, and burning Chadrons; when ſhe marched over the skins, and bloody limbs of her flead and dilacerated children; when ſhe gave up her heart and entrals, her ſoul and ſpirit unto ſeven different Deaths, to gain the eight, which was worthy the memory of the *Maccabees*, and ſutable to the Reputation of her Race.

But without going ſo far from our Age, and Modern Hiſtory; was there not a Tranſport in that Maid of *Agria*, who preparing her ſelf to fight upon a breach, by which the Turks endeavoured to bring fire and ſword into the boſom of her Country, when her Mother joyning in the ſame duty with a great ſtone upon her head, was born away by a Canon ſhot, appeared no waies ſurprized with this Accident, & quitted neither her reſolution

nor poſt. Her heart did not ſo much as tremble at the blood, which might have demoliſhed even the ſtrongeſt wall; and with unchanging countenance ſhe took up this ſtone, ſtill warm with the blood and death of her Mother, and rolled it upon the heads of the firſt that entred the breach.

Was there not an *Enthuſiaſme* in the action which a young Woman of the ſame Town performed at the ſame Siege? She fought compleatly armed between her husband and mother: and when her husband after a long and obſtinate fight was killed by her ſide, her mother adviſing her to withdraw, and render him her laſt duties: "God defend me, replyed ſhe, "from ſo unſeaſonable a piety. Now is the time to revenge his death, and "not to deplore it: his Funeral may be well performed afterwards, if we "live; and if it be ordained for me to dye upon his body, mine will be a "Tombe glorious enough for him; and my blood mixt with his, will "do him more honour then my tears. Theſe couragious words were followed by a far more glorious action. She threw away her own ſword, and took up that of her husbands; whether ſhe eſteemed it better then her own, and moſt accuſtomed to overcome: or wherher ſhe thought it might have retained ſome remnant of his Valour and dexterity, which would fight with her, and bring her good fortune: And fortified by this imagination, ſhe caſt her ſelf fiercely, and with order upon thoſe enemies that were the fartheſt advanced; She killed three with her own hand; made the reſt give back; and that done, ſhe retired with her husbands body, and the ſatisfaction to have revenged his death, which was to her as juſt and manly a ſatisfaction, as that which is ſought in a ſpruce and flaunting mourning in a ſorrow as Ambitious and Vain as the Exceſſe.

Beſides this Tranſport, which is a viſible and commendable exceſs of Valour and Conſtancy, there is another kinde of exceſs which Magnificence ſeeks in its actions, & which alſo appertain to Heroick vertue. And we muſt not forget to affirm by the way, that Women have gone as far, and raiſed themſelves as high as Men by this ſecond kinde of Exceſs. One cannot ſpeak without vaſt terms of the Egyptian Pyramides: And the abreviated draughts which Antiquity hath left us of them, do even tire our ſight. Nevertheleſs, the higheſt and moſt ſtately of theſe Pyramides, were built by the boldneſs and Magnificence of Women. The *Mauſoleum* exhauſted the skill of all Architects, and of all the Sculptors of Greece; and left neither Marble nor precious ſtones in *Aſia*: and this Monument was the invention and enterprize of a Woman.

The pendent Gardens of *Babylon*, and thoſe Walls ſo famous for their matter and ſtructure, were the work of a Woman: And this ſelf-ſame perſon who was filled with nothing but vaſt thoughts, and unlimited deſigns, reſolving to have her Statue erected in a place where ſhe had gained a battel, cauſed it to be made out of a whole Mountain cut out into a humane Figure, and ſeated upon a Throne. And becauſe it would not have been decent to ſee a Queen alone, ſhe commanded the Artiſt to diſpoſe the outward

outward and ſuperfluous pieces of the Mountain with ſo much Art, as there might be wherewith to make out of them half a dozen of Guards. Without diſ-interring ruins, buried under ſo many Ages, there are in *France* ſumptuous proofs enough of the Heroick Magnificence of Women. But being expoſed as they are to publick view, it is not neceſſary to exhibite them in this Place, my Deſigne not being to Write for Strangers or blinde men.

As for what concerns theſe two Soveraign and predominant Paſsions, which are the Nobleſt matter Heroick Vertue can employ, the Conſtancy and Force of Conjugal Love, even the Tranſport and laſt Perfection thereof, will never be brought in Diſpute againſt Women by any man that hath entertained himſelf but for one quarter of an hour in Hiſtory. They are not leſs capable of making good uſe of anger, of purifying its fire by a more ſpiritual fire, of guiding it to the ſupream degree of Honour, by an Heroick tranſport. And to conclude this point by a ſingle Example, but a remarkable and crowned one; you will finde nothing but Blood, Sallies, and a haſty and precipitate Impetuoſity in all that is related of thoſe Heroeſſes whom we know, if compared to what *Semiramis* did in this kinde.

A Province which ſhe had newly conquered, having chaſed away her Lieutenants, and ſhaken off its yoke by a publick Revolt; The news of it being brought to her at the inſtant her head was dreſsing, She did not preſently Proclaim that Ropes and Gibbets ſhould be prepared, as ſome Princes have done in like occaſions; But without the leaſt raiſing of her voice, or uttering one tart Word; without making ſhew of any alteration or ſurpriſal, ſhe took an oath that they ſhould never finiſh the dreſsing of her head, till ſhe had chaſtiſed theſe Rebels. This Oath taken with a tone of Rallery, and with a Majeſtical and graceful ſternneſs, ſhe commanded her Women to lock up her perfumes and jewels; ſent for her Arms, and gave out Orders for the marching of her Troops; Took horſe with her hair half pin'd up, and half diſcheveld: And ſhe not only began, but finiſhed the War in this poſture. And if my memory fail me not, it was after the end of the War, ſhe cauſed that vaſt and ſtupendious Statue to be erected, which I formerly mentioned. Let us acknowledge, that there was much of Magnaminity and Gallantry in this Tranſport. Let us confeſs that this half-dreſſ'd head, was upheld by a great heart; That there was not a ſtronger nor a more capable One: And that a Crown could not be found too great or too glorious for it.

Hitherto I have taken Heroick Vertue by lights purely humane, and have ſcarce ſpoken of any other then That which hath been known to Philoſophers. But if the Queſtion be concerning an Heroick Vertue which is Chriſtian, and ſanctified by Grace; which hath been illuminated by the Rayes of *Ieſus Chriſt*; which hath been imbrued by his blood, and penetrated by the Spirits thereof upon *Mount Calvery*; which is called to that Divine and Soveraign Good, which is of a degree infinitely raiſed above all the goods of Nature, there can be no doubt but that Women may pre-

tend to it as well as we; and that their Pretentions are as Lawful, and grounded upon as good Right as ours. *Ieſus Chriſt* hath given his Blood and Spirit in common. He cals us in common to the participation of his Croſs, and to Mount *Calvery*. And it is particularly noted, that when he was there in Perſon, many women, & but one ſingle man aſcended thither after him. I am unwilling to ſay that there was ſome Preſage in this, and that it prefigured what was to come; I will only ſay, that ever ſince they have been ſeen to aſcend thither in greater numbers, and with greater ardour then we; and to throng more about the Croſs, which is the true Throne of Heroick Vertue. There have been Heroeſſes then, according to all forms, and in all the degrees of Heroick Vertue; in the degree of Patience, in the degree of Magnificence, in the degree of Magnanimity, in the degree of Courage and Valour: And without further inlarging our Reaſons, the Example I am going to produce, will be an univerſal and abbreviatiated proof thereof.

EXAMPLE.

Iſabella Queen of *Caſtile*.

THe Deſign of the Monarchy of *Spain* is not of *Plato's* time, nor according to the Model of his Republick. It is Modern, and even within the Memory of our Fathers. Nevertheleſs the Author thereof is not known ſo generally; And even at this day men Diſpute it, as they would do about a half defaced piece of Antiquity. Some attribute this Enterpriſe to *Ferdinand*, who was a Politick, yet Timerous and Sedentary Prince, who manag'd not Affairs, but with his Minde and Counſel; and acted all by the hands of his Captains and Lieutenants. Others on the contrary, will have it to be ſet a foot by *Charls* the Fift, that Fortunate and bold Workman, who was as good for the Field as for Councel; who put his own hand to the Work, together with his Fortune, who was both the Contriver and Undertaker of his Deſignes. But whatever may be alledged on either ſide, This ſo vaſt and enormous Deſigne, to ſpeak the truth, is neither of a Timerous Perſon, nor of a Conquerour: It is neither of the Head of *Ferdinand*, nor of the Arm of *Charls*: it ſprings from the Wit and Courage of *Iſabella* of *Caſtile*. This ſingle word ſerves her for a great abbreviated Elogy: It is the abridgement of a long Hiſtory, and the ſubject of many Volumes: And the Heroick Vertue of this great Queen cannot have a more magnificent and ample proof, then a Structure which hath the extent of two Hemiſphears, and comprehends as well Nature already diſcovered, as that which is to be diſcovered.

This ſo great an Enterpriſe was of a far greater Soul, and aſsiſted by all the

the eminent Vertues; Such as ingeniouſly Project, ſuch as conſult with Prudence; ſuch as execute with addreſs, and ſuch as act with force, laboured therein conjoyntly with her. Nothing but Great and Heroick, was obſerved in all the parts of her life: All her days were days of Labour, or preparatives to it: And before ſhe arrived to the Age of overcoming by Action, ſhe learnt to overcome by Sufferance. Divine Providence having made choice of Her to manifeſt to theſe laſt Ages, how far a great Vertue, aſsiſted by efficacious Grace, may Advance, deprived her early both of Father and Mother, and placed her ſingle and without ſupport in the way of Vertue, as ſoon as ſhe could ſupport her ſelf. It was no ſmall advantage to her to have been ſevered ſo ſoon from ſoftning Tenderneſſes, and corrupting Pleaſures. At leaſt ſhe reſembled thereby the Ancient Heroes, and to uſe the terms of that Age, There was leſs of the Milk, then Marrow of the Lion, in her nouriſhment. Her Childhood alſo was Diſciplined, and became the ſooner Active thereby. She was Serious and Diſcreet, Temperate and Severe, from the Age of Childiſh Toyes and Paſtimes: And when other Maids play with Babbies, or are flattered by their Nurſes, Adverſity made her Warlike, and taught her to vanquiſh Fortune.

This Severe and Diſciplined Childhood, was followed by a Youth full of Storms and Troubles: And God, who would not ſuffer her to have other then grave Satisfactions, and ſolid Contentments, permitted that the firſt Roſes of her Marriage ſhould be overſpred with Thorns. She had made choice of *Ferdinand* Prince of *Aragon*, and King of *Sicily*, before *Alphonſo* King of *Portugal*, and *Charles* Duke of *Guienne*, brother to *Lewis* the Eleventh: And this Choice, wherein Inclination was fortified by Intereſt, had been generally approved by all the high Degrees of this Kingdom. The King her Brother, who ought to be the firſt in purchaſing Honours to his Crown and Houſe, ſingly oppoſed this general Approbation, and blaſted the publick joy by the ſharpneſs of a private Grudge. He ſpred ſnares of all ſorts upon the ways of his Siſters Innocence: He uſed a great deal of Art to diſſolve the knot of her Marriage. He endeavoured to break it by violence: But this Tye not being to be broken or looſened; and his ſnares being too viſible, and too groſly laid to catch the prey which he purſued; he turned his forces and anger upon the Places which belonged to the Patrimony of *Iſabella*: And if his malice had been more proſperous and better conducted; if Defenders of the Right of Innocence had not riſen up, he would have turned her naked out of the Kingdom.

But God, who delights in defeating the Deſigns of Iniquity, and tyes up at his pleaſure the hands of Uſurpers, did not permit that Injuſtice, though Powerfull, and aſsiſted by Authority, ſhould prevail againſt diſarmed Right, and forſaken Innocence. He was pleaſed to make uſe of *Henry* to exerciſe *Iſabella*, as Nature makes uſe of Wind to faſten young Palms: as Artiſts imploy Fire and Iron to purifie Gold, and to give a kinde of Soveraignty with the Image of the Prince. And after that the Vertue

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of *Iſabella* made Warlike, and Fortified, Inſtructed and Beautified by this exerciſe, had received the laſt form of Heroick Vertue; he ſent death which ſnatched the Crown from the ſpiteful and uſurping Brother, and placed it upon the head of the Siſter, ordained to the glory of *Spain*, and to the diſcovery of the new World.

It cannot be ſaid with what Deſigns ſhe aſcended the Throne; with what Dexterity and Force, with what Purity of Intention, and Capacity of Minde ſhe ſet her hand to the Helm. Policy was never more able, nor more ſound, or better Deſigned; Reaſon of State was never more extended, or powerful: the Graces were never more vigorous, nor efficacious then in this Princeſs. She was the Domeſtick Oracle of *Ferdinand*, and the viſible Intelligence of his Councel; The Wiſe and Speculative of his Kingdom received from Her their pureſt Lights: They deliberated of nothing but in her preſence, and by the clarity of her Minde. And ordinarily the uncertainty and doubts of Conſultation were not cleared but by her Councels, which diſ-intangled confuſed opinions; which Fortified the Timerous and Irreſolute; which gave the being and conſiſtency to Affairs. She held likewiſe the Place of the firſt Cauſe and principal Agent in the conduct of this great Engine: And the Hiſtory of *Spain* acknowledgeth that *Ferdinand*, I ſay, that able and wiſe *Ferdinand*, did act nothing but by the direction, and as ſubaltern to *Iſabella*.

Her firſt care was to rally the parts of the State, which the paſt troubles had diſ-joynted. Having rallyed them, ſhe uſed much Art to link them together. And her Art was ſo efficacious and ſucceſsful, as ſhe ſet them all in their former places, and rendred to every one their firſt Settlement and Natural Functions. Scarce had ſhe reſtored Health and Repoſe to this great Body, but ſhe was neceſsitated to put her ſelf in Arms to defend it. *Alphonſo* King of *Portugal* invited by Diſguſted and Factious People, invaded *Caſtile* with great Forces, and greater Pretences. Certainly the fire muſt needs be great which was ſtirred by Domeſticks, and inkindled by Strangers. *Iſabella* haſtened to the noiſe and ſmoke, and did not return till ſhe had quench'd it with the blood of thoſe who had prepared either the Bait or Matter of it.

Her Crown being ſetled, ſhe applied her thoughts to the Expedients, how to inlarge it, and to adde new Flowers and Titles thereunto. And becauſe there are no Conqueſts more Juſt, more Illuſtrious, nor more Heroick then thoſe which inlarge the bounds of the Church, and Religion, and give new Subjects and Kingdoms to *Ieſus Chriſt*; She undertook the deſtruction of the Empire of the Moors, who for ſo many Ages had been the Diſhonour, Scandal, and Yoke of *Spain*. It is true that this Enterpriſe was her Maſter-piece: She performed therein all that an exact and expert Commander could have done with all his Wit and Underſtanding. She was alwaies preſent in the Field: ſhe aſsiſted at the taking of principal Places: And after many years of Toyl and Agitation, ſhe cauſed that great *Coloſſus* to fall, which ſo many Ages and hands had raiſed; and returned with *Granada* added to her Crown, and the Title of Catholique, which ſhe acquired to her ſelf, and the Kings her Succeſſors. Not

Not content to raign in a known World, and to overcome by the ſun of Europe, ſhe deſired to vanquiſh and raign in another World, and under other Planets. For this end ſhe contributed with her Courage and Treaſure, to the reſolution and deſigns of *Columba*: She ſent her Fortune with him in queſt of a concealed Heaven, and of an unknown Nature. And if Europe at preſent be enriched with Gold, and precious Stones out of new Countries: if the new found Lands be enlightened by the Faith and Religion of Europe, both Europe and the new Diſcovered lands ought to ſerve as an Ornament and Luſtre to the Magnanimity of Couragious *Iſabella*.

This Underſtanding and Magnanimity, were accompanied with an exact and ſevere, an incorruptible and Diſintereſſed Juſtice. Whereupon I call to minde that being ſollicited to pardon a Criminal of quality, who offered a very conſiderable ſumm for the maintainance of ſome Troops which marched againſt the *Moors*; She made theſe Solliciters fully underſtand, that ſhe was not raiſed to the Throne to make Traffick of Favours and Pardons, and to ſet Impunity and Crimes to ſale. And to the end there might not ſeem to be any thing of Intereſt in her Integrity, or that ſhe aimed at the Confiſcation of the Criminals Eſtate, ſhe gave it all entire to his Children, and would not ſuffer their Succeſſion to be in the leaſt meaſure diminiſhed by it.

So far was ſhe from grating upon Crimes and Penalties; ſo far was ſhe from laying up in her Coffers the price of blood, and the revenue of tears; that this good Princeſs took no greater pleaſure then in giving with liberall hands; then in making men rich and happy. She meaſured the felicities of her Kingdome by the extent of her good deeds: She counted her Revenues by the gratifications which iſſued forth of her Exchequer; and her chief ſtock, her moſt dear and precious Treaſure, conſiſted in the hearts and affections of her people. Never were any liberalities more natural nor leſs reſtraind, more obliging, or better diſpoſed then hers. Never did Magnificence act more gallantly, nor after a more Heroick manner, then in her hands: it was never more univerſal, nor extended to more uſes, nor to a larger compaſs.

Her Profuſions did not ſlide away in unprofitable & tranſitory Pomps: They were not like Torrents which are onely for ſhew, and laſt but a day. They reſembled Rivers, which are fertile and durable: they afforded ſtale and ſolid riches, and brought happineſs to Nations, and plenty to Ages: And to ſay nothing of thoſe which remained in *Spain*, where they are ſtill looked upon with aſtoniſhment: The great *Bible* of *Alcala*, which hath been ſo long the moſt ample and rich ſpectacle of learned men; the moſt profitable and ſtately Ornament of our Libraries, is no leſs the work of *Iſabella*, then of Cardinal *Ximenes* her Councellor. This Eminent Princeſs firſt advanced this great enterprize; and furniſhed of her own ſtock to thoſe preparations which were requiſite, long before the Work was begunne.

But as there hath never been ſo bold an Undertaker, who hath not had more

more bold Succeſſors then himſelf; and beſides, as the ſame Time which ruins on the one ſide the works of art, doth perfect them on the other; ſo the *Bible* of *Ximines* having raigned near upon threeſcore year, and held the firſt ranck in Libraries, was depoſed of its place by the Royal Bible, which *Philip* the ſecond cauſed to be printed at *Antwerp*: And very newly the Royall happened to be degraded by that which Monſieur *Le Iay* after the labour of thirty years hath publiſhed with the generall Applauſe of all the learned.

It is true alſo, that this enterprize was not the undertaking of a particular Perſon, and of a mean Fortune: It was of a Monarch, nay, of a ſumptuous Monarch, and addicted to Noble expences: It was of a Soveraign and Magnificent Fortune. And if this great Body of ſeven Languages remains not to be ſhewn all intire to Poſterity; I know not whether the moſt credulous Poſterity will ever believe that a ſingle private Perſon of this Kingdom, aſsiſted onely by his Revenue and Generoſity, hath affected more then a King of Spain with all his Mountains of Silver, and Springs of Gold, with all his Mines and Indies.

But great Souls, not great Eſtates, are the things which perform great Actions. It was requiſite that the Regency of *Anne* of *Auſtria* ſhould have this advantage above the Raign of *Iſabella*, and *Philip* her Predeceſſor: It was neceſſary that a moderate Fortune ſhould give Emulation and Inſtruction to all the great Fortunes of Europe; and that Princes and their Miniſters ſhould learn from a Private Perſon, to be Chriſtianly Magnificent, with the Benediction of God and Men.

Iſabella was not onely Wiſe and Couragious, Magnanimous, Juſt, and Magnificent: But her Publick and Active Vertues were accompanied with other Domeſtick and Peaceable Ones, which were not the leſs vigorous for making the leſs noiſe; and had not the leſs merit in being leſs Regarded. I ſet down her Devotion in this Liſt, which had been remarkable in a Religious Woman: her modeſtie and Civility, which ſavoured nothing of the height of her quality: her Patience, which might have made a Heroeſs in a private Fortune.

Her Court was a School of Piety; Purity, and Modeſty for the Maids of Honour which were Educated near her Perſon. She was an Academy of Spirit, and Honour for Cavaliers: And from this Academy came that famous *Gonzales* of *Cordua*, to whom Spain, ſo liberal in Titles and Elogies, gave the name of *Great Captain*, as a reward for driving the Fortune of France out of the Kingdom of Naples. Beſides, her Vertue was not one of thoſe Stage Vertues which act not handſomly but before the World, and in the eyes of men.

It was not one of thoſe Mercenary and Intereſſed Vertues, which ſerve not but upon good Terms, and for great Wages and Pawns: It was likewiſe ſincere, and acted as ſoveraignly, and with as much order in Private, as in the eyes of the Publick. It was likewiſe ſteddy, as well during a ſtorm as in a calm, and had not a different Countenance and Heart in Affliction, then in Proſperity.

It hath been known by the report of her Attendants, that in all her Child-beds, the pain of Delivery, which is the Natural Torture of their Sex, did never force a word of Complaint from her mouth: Marvellous was the Moderation which made her ſuffer with the death of her Son, the death of her Name, and the Extirpation of her Race: And certainly ſince there is no Tree which doth not bend and complain when a Branch is torn off from it by a Tempeſt; though it be a wilde Tree; though the Branch which is taken off be half rotten: How much courage were neceſſary for a Mother, not to be caſt down by the blow which deprived her of ſuch a Son; which tore from her ſo noble a ſhoot, and of ſo great hope: A ſhoot which was to have extended it ſelf to new Worlds, and a new Nature. She was ſo far from being dejected by this Accident, that it ſcarce gave her the leaſt diſquiet: The gallant Woman prevailed in her minde above the good Mother: And the news of this deplorable death being brought her in the Eve of her Daughter *Iſabella's* Marriage with *Emmanuel* King of *Portugal*, ſhe knew ſo well how to ſeal up her heart; She ſo handſomly fitted her Countenance to an Action, for which ſo great Preparations were made, that not a ſigh eſcaped out of her Heart, nor a Tear fell from her Eyes, which might cloud the Serenity of the Feaſt.

Her Conſtancy appeared no leſs by bearing with the publick Extravagancies of the Princeſs *Iane* her Daughter, who was ſick of the Love of her Husband *Philip*. His, truly was a Lawful Love, and had received the Benediction of the Church: Not only Baſtard Loves are thoſe which appear Monſtrous: but even Lawfull Ones, which are Enormous and Irregular, have ſcarce a better Aſpect: And the Fires which the Church hath bleſſed, if they be not entertained with Moderation, may no leſs offend the head and dazle with their ſmoak then the other. The Love of *Iane* was one of theſe Lawful diſordered Loves: It was one of theſe honeſt fires which heat too much and dazle with their ſmoak. And ſurely ſhe muſt needs have been much dazled, when ſhe reſolved to Imbark her ſelf in the moſt bitter Seaſon of the year, and to expoſe her life, her great belly, and the hope of ſo many Kingdoms, to the Winter and the Ocean, that ſhe might meet with her Husband, who was retired into *Flanders*. But *Fonſeca* Biſhop of *Burgos*, and *Iohn* of *Cordua*, Governour of *Medina*, having hindred her Imbarking, neither Intreaties nor Reaſons could prevail to bring her back to her Lodging: She remained whole days and nights without Food or Sleep, expoſed to the Air and all the injuries thereof: And aſſuredly ſhe would have died on the ground, if the Queeen her Mother had not brought her in all haſte a Licence to commit her ſelf to the peril of the Sea; Nevertheleſs ſhe eſcaped the Sea and Tempeſtuous Seaſon: But Jealouſie eſcaped with her, and followed her into *Flanders*, where ſhe renewed her Wounds and former Maladies of *Spain*, adding a kinde of Tragical Action to her Extravagancy. To ſay no more, there was a touch of both in the Treatment uſed towards one of her Women, of whom *Philip* was enamoured: She tore her Face with Scourges, as if ſhe meant to puniſh the eyes of *Philip* upon the Face he loved: ſhe made her ear to

be cut off to the root, as if thereby ſhe had cut aſunder the tyes which held the Heart of *Philip*. And the News of this Extravagancy, being carried into *Spain*, *Iſabella* needed little leſs Courage to overcome her Affliction then to vanquiſh the Moors.

The laſt Victories of *Iſabella* were peaceable Conqueſts, and without Tumult: Yet if we conſider them with eyes cleared from the duſt raiſed by the Tumult: If we remember that the ſame *Alexander*, who had vanquiſhed ſo many Barbarous Nations, was defeated by the death of his Favourite; And that this *Auguſtus* who had reſiſted the Forces of the Eaſt, was ruined by the bad Reputation of his Daughters; We ſhall finde that *Iſabella* alone without Arms, overcame more powerfully then *Alexander* and *Auguſtus* have done with all their Armies. Concerning her Death, it was Magnanimous, and anſwerable to the Courage of Heroes. It came to her by a ſecret Ulcer, which the toyl and agitation of Riding had cauſed in the War of *Granada*. Her Courage occaſion'd this Diſeale; her Modeſty entertains it; and having reſolved never to expoſe it either to the hands or eyes of Phyſitians, ſhe died at beſt of her own Vertue and Victory.

THE



VNE Dame de Chipre, met le feu aux Galeres des Turcs chargées du butin de Nicoſie, et par la hardi
ſe de ſa mort deffait vne Armée victorieuſe; et venge le ſac et la ſeruitude de ſa Patrie. Auguſtus Thuanus li
Clavon inuent.

Mariette excudit cum priuil. Reg

The Victorious Captive.

BE not aſtoniſhed to behold ruines flaming upon the water : to behold a ſhipwrack ſuffered in the very Haven, and without a Tempeſt. The Accident is ſtrange, and not to be paralleld; and I know not whether the Sea, which is the Theatre of great Adventures, which is the Element of Monſters and Prodigies, hath ever brought forth a greater VVonder.

This Coaſt is the Eaſtern part of the Iſle of *Cyprus*. The Turks, ſpectators of this devouring Fire, belong to the Army which came newly from the Sacking of *Nicoſea* : And theſe flaming Gallies were appointed by *Muſtapha* to bring to *Selim* the news and teſtimony of his Victory. But Fortune deriding his vanity, ſuppreſſed this News, and detained his Deputies. A generous Captive, more worthy of a Crown then a Chain, not being able to ſubmit to the infamous ſlavery which was prepared for her in the *Seraglio*, fired the Powder in one of the Gallies; and the fire diſperſing it ſelf from this Gally to all the reſt, ſet the Captive at liberty, and revenged the injury done her Country, both pillaged and made a ſlave to Infidels.

This Reſolution required a moſt Heroick Soul, and of the firſt Order: And there needed a daring and inventive Courage, without Arms, and by one ſingle Act to defeat a whole triumphant Army: to take away the fruit and ſenſe of Victory, even in the fruition of Conquerours, and not to leave ſo much as a mark, or news of their triumph unconſumed. It is wonderfull that ſo high a deſign, and which might have ſatiated the Souls of four Conquerours, could enter into the Heart of a Captive Maid. But the wonder is yet greater, that from the Soul of this Captive there iſſued forth ſuch a flame, as made the Sea appear all on fire, which burned the goods and inhabitants of a taken City, which conſumed the mourning of an abſolute Conquered People, and the joy of a whole Victorious Nation.

If we had arrived but one moment ſooner, we ſhould have beheld the firſt light of this flame. VVe ſhould have ſeen it ſally forth all pure out of this great Soul, which could not be taken with *Nicoſia*; which remained victorious even amidſt ruined Towers, and forced VValls; which hath preſerved liberty amongſt ſo many Chains and Guards. But if this flame appear no more, we ſee at leaſt its effects; And Poſterity will ſee them alſo after us. VVe behold a City which revengeth the violence of men by the violence of fire; which is burnt upon the Sea after it had been pillaged on the Land. VVe behold a vindicative and officious death, a death which puniſheth Pirates, and diſinchaineth Captives.

Theſe flaming Cheſts were filled with the Treaſures of many Races. The Parſimony of covetous Men, and the Exceſs of the Magnificent were laid up in theſe Packs of Merchandiſe, which you ſee thus ſmoaking: And Captive *Nicoſia* in theſe Gallies, with her Daughters, was to be unto *Selim* and the *Sultaneſſes* a precious Enſign of *Muſtapha's* Victory. But there is now nothing remaining, ſaving the Aſhes and Smoak of this ſad countenance of Rapine: And *Muſtopha* looſeth with it the marks of his Victory, and the Enſigns of his Triumph. The Flame devours the Preſents which were deſigned for *Selim*, and the waves ſwallow up what was provided to adorn the *Sultaneſſes*. You

You would ſay that theſe two Elements, otherwiſe ſo incompatible, agree in the diviſion of the prey which is fallen to them. The Fire hath for its ſhare all that is light, and ſwims above water; and all that is heavy and ſlides to the bottome, belongs to the waves. Many Loads of curious and rich ſtuff equally periſhed there, and make a common ſmoak. Thoſe pieces of Purple, and Cloth of Gold, are become as black as the Cordages and Sayles: And the Aſhes of thoſe excellent pieces of Ebony and Ivory, are coloured like the conſumed Maſts, and the burnt Oars. But neither the burnt Oars, nor the conſumed Maſts, nor the bulks of five Gallies, all on fire, afford not ſo Tragick a ſpectacle as the unhappy People, who ſuffer two deaths at once, and are drowned at the very inſtant they are burnt.

The Fortune of the Victorious is equall to the Fortune of the Vanquiſhed: And the ſelf-ſame flame melted the Chains of the Captives, and the Weapons of their Guards. Some carryed up into the ayre by the firſt violence of the Fire, had not a taſte of their Liberty, nor ſo much as ſaw the Death which freed them. Others leſs ſuddenly aſſaulted, caſt themſelves into the Sea, and extinguiſhed their life, thinking to extinguiſh the Fire, which had as yet but ſeiſed on their Garments. Thoſe were not more happy who truſted to ſevered Planks, and floating Oars. People are not thus preſerved from a ſhipwrack which the Winds and Rocks have not cauſed. The devouring Fire followed them; and what ought to have been a Plank of ſafety, proves to them a floating Pile; and brings nothing to Land but their Aſhes: Certainly it is a lamentable ſpectacle to behold ſo ſtrange and new aſport of Fortune; to behold burning Waves and foaming Flames: To behold unhappy wretches who are drowned in Fire, and burnt in Water, who approach to Death through two contrary Elements, who fall at once into two oppoſite extreams.

I perceive that you are troubled about the Couragious Captive, who ſaved her ſelf by this Fire. You could wiſh that it were in your power to finiſh her deliverance, and to

pluck her out of the hands of Death, as ſhe forced her way out of bondage and ſhame. In vain do your eyes ſeek her in this confuſion of variouſly ſhaped and coloured Deaths. The fire begins its effects by her : and as if it had a mind to fire her all entire, it left nothing but her Soul and Reputation, which are no longer in a condition to be either inflamed, or ſtained. So chaſte and generous a Beauty ought not to be disfigured, or to dye by parcels : and it was not only neceſſary to preſerve the Honour and Purity of her Body, but even the Comelineſs thereof : It was requiſite to conſerve even the Grace and Dignity of her Countenance : and her Death ought to be at leaſt gracefull and glorious. Let us ſpeak more juſtly, ſhe muſt not dye : ſhe muſt only diſappear, like thoſe Heroes who were carryed away all entire : And nothing ought to remain of her but a name of good odour, and a moſt Illuſtrious Memory.

At preſent her Soul diſcharged of the burthen of Matter, and freed from the Chains of Fortune, enjoys in repoſe the fruit of the Tempeſt which ſhe newly raiſed, and offers to the God of the Chriſtians a Sacrifice of four Turkiſh Gallies, and of more then four hundred Innocent Souls which ſhe redeemed from Slavery, and ſaved from Apoſtacy. All theſe beautifull Souls, glorious by their Liberty and Innocence, aſcend with the fire and ſmoak of this great *Holocauſt*. Doubt not but in aſcending they applaud their Deliverers; and look down with joy upon their broken Fetters, and the pieces of their burnt Priſons which float upon the waves with the bodies of their Guards.

Meanwhile *Muſtapha* overcome in his turn, beholds from the ſhore the ſpoyl of his Victory and Gallies. He knew not as yet upon whom to lay the blame : And before hand, out of deſpite he bites his lips, & blaſphemes againſt the *Alchoron*, and his falſe Prophet. The confuſion appears barbarous, and ſtained with blood in his eyes : And the diſorder of his mind augments the fierceneſs of his Action, and the cruelty of his Looks. If he were not ſo far off, you might hear the reproaches he vents forth againſt Heaven, for permitting the fire

fire to ſeize upon his Fortune; and ſuffering the Enſigns of his Valour, and the ſubject of his Triumph to be burnt. The Captains and Souldiers which accompany him, are in no leſs diſorder, nor leſs furious then himſelf: And their deſpair is no leſs, to ſee the treaſure of their Souls, and the recompence of their blood and wounds thus periſhing.

The People of the neighbouring Towns, and the Parents of the Captive VVomen ordained for the *Seraglio*, have very different reſentments. The People aſſembled upon the VVall, look with aſtoniſhment upon the Smoak of their Spoyles, and the confuſion of the Barbarians Avarice: and they that clap their hands, ſeem willing to adde force to the fire which is come to puniſh them. The ſurpriſed Fathers, and aſtoniſhed Mothers ſuffer on the ſhore all that their Children endure in the fire, and upon the waves. Tears of joy diſtill from their eyes for the deliverance of their Daughters: Tears alſo of compaſſion and ſorrow flow from them for their loſs: And the one mingled with the other, make upon their Cheeks an expreſſion anſwerable to their Courage and Tenderneſs. Theſe Tears nevertheleſs have not extinguiſhed the ſenſe of Honour. Even the Mothers render Thanks for the adventure which they deplore: And you would ſay, that on the ſhore they expect to receive, with the Aſhes of their Daughters, their unſtained Memory, and their moſt pure and glorious Souls.

SONNET.

SONNET.

Upon theſe flaming Piles *with billows toſt,*
Nicoſia *ſaves her ſelf by being loſt:*
A brave revenging fire, which in the Main
Blows up this Fleet, conſumes her Thraldom's Chain.

The boyling Flames, and the inflamed waves,
Of Slave and Lord, become the common graves:
A world of various treaſures, and of fair
Rich movables, are turn'd to ſmoke and ayr.

In this tumultuous heat of waves and fires,
Eudoxia *flies to the Celeſtial Quires;*
And in repoſe enjoys, with juſt renown,
The flame that melts her Chains, and makes her Crown.

By nobler Act no Hero *ever flew*
Above the Stars; no not the gallant Iew,
Who with an Arm, whoſe vigour much out-vy'd
A Pillars ſtrength, ſlew thouſands when he dy'd.

Elogy

Elogy of the *Victorious Captive.*

THis Picture repreſents a generous Captive who burnt her chain which ſhe could not break; and took revenge for the pillaging of her miſerable Country, by firing the Booty with the Pirats which were carrying it away. Within the memory of our Fathers, the loſs of *Cyprus* began by the taking of *Nicoſea*: And God permitted it to advertiſe Chriſtian Princes that they ought to ſtand upon their Guards, and to miſtruſt any Peace made with the Common Enemy. It is a wild Beaſt, which ſeems ſometimes to be glutted, and ſometimes to be lul'd aſleep, but is never tamed in good earneſt. His very Freindſhips are deceitfull and dangerous: And even his Kindneſses leave behind the print of his claws: And when all other Pretences fail him, his Greedineſs is his Common Right, and the General Wrong of his Neighbours. This City which was ſo rich, ſo ancient and renowned; which contained more then Sixty Thouſand Inhabitants, and no leſs ſtately by an immemorial Magnificence, became a Prey to *Muſtapha* and his Army. And that Greatneſs which ſo many Ages and Generations had raiſed, being ruined and cut in peices in one Day, ſatiated with its Spoyl and Blood, the Avarice and Cruelty which ſhared therein.

After that the fury of the *Barbarians* was extinguiſhed by the Ruines it had made, the *Baſha* cauſed the Booty to be brought before him ſtill moiſt and dropping with the Blood of the Dead, and Tears of the Living which were more to be pittyed then the Dead. He culled out of theſe ſad Remnants all that was precious. He cauſed all the rare and entire Booties either taken in the Town or in the deſolate Country, to be put into four great Veſſels, and ſent them to *Selim*, as the moſt glorious and certain Diſpatches he could receive of his Victory. Theſe unhappy Innocents did imbarque with fears, and were with tears carryed from the ſight of their Mothers, who knew not what Wiſhes to make for theſe unfortunate Creatures, who ought equally to fear both a Calm and Tempeſt; who could not arrive but to an infamous ſervitude by a proſperous Wind, who could gain nothing but a deplorable Death by Shipwrack.

The Signal of putting to Sea was given, and the Veſſels were already under Sayl; when the faireſt and moſt couragious of this miſerable Troop, reflecting on her Liberty, her Honor, and her captive and half-burnt Country, left in the Reer, and ſeeing nothing before her but Bondage, Infamy and a diſhoneſt Priſon, to which ſhe was carryed by the wind; after a thouſand Maledictions breathed forth both againſt Fortune who had unhappily preſerved her from the fire and ruines of her Houſe: and againſt her Sex which had rendred her unworthy of an honorable Death: it came into her mind, that the Genius of her Conntry required

ſome action from her which might make more noyſe then her Fall had done.

As this Mayd was wholy taken up with this thought, ſhe perceived a Soldier entring into the Magazine of Powder, ſhe went in readily after him: and having found fire ready at hand, aſsiſted by her good Angel (as One may believe) and inſpired by God, jealous of the honor of Virgins, ſhe took hold of this fire, and caſt it into a barrel of Powder which was ready to receive it. The Effect was ſudden. At the very Inſtant the flame diſperſeth it ſelf with an incredible noyſe through the whole Gally, and from thence ſpred it ſelf amongſt the other three which drew neer to aſsiſt it. The Couragious Virgin being firſt carryed away, had not the leiſure to be ſenſible of her Liberty and Victory. But doubtleſs her fair ſoul iſſuing forth of her body, ſtayd at leaſt ſome time to have the fruition of them both: And her firſt Joy was to behold theſe devouring and ſtately flames, which revenged the ſacking of *Nicoſia* upon the Victorious; and burnt with the priſon and bondage of her Companions the *Seraglio* and voluptuous preſent which *Muſtapha* had embarked for *Selim*.

MORAL REFLECTION.

WHat I have ſaid in Verſe, is true; and I can ſay it alſo in Proſe. The ſtrong Hebrew who threw down a Pallace, and overwhelmed a whole multitude at his Death, did no more then this Mayd. If ſhe had not ſo much ſtrength in her Armes, ſhe had peradventure more in her Heart and Mind. At leaſt ſhe overcame Love and Pleaſure, which vanquiſhed *Sampſon*. And the Captives death which was no leſs then hers, a bloody Victory without Combat, hath manifeſted in theſe latter Times, that Vertue becomes not decrepid with Years; that it is now the very ſame it was in the Time of Heroes; and that the alteration we obſerve therein, proceeds from its Subjects, and not from its vigor and ſtrength.

But this chaſte and victorious Mayd ſpeaks cheifly to thoſe that pretend to Chaſtity, and are jealous of the flower and glory of their Sex. She teacheth them, that perfect Chaſtity hath her Enthuſiaſmes and Raptures; that ſhe cannot endure to be tyed, how rich ſoever her chains may be: that Fortune hath no Mountains of Gold, nor Rivers of Silver which ſhe doth not paſs over: that Ambition cannot build her ſo elevated a Pallace from which ſhe doth not precipitate her ſelf: that Exceſs and Voluptuouſneſs cannot tye her with ſo ſweet chains which ſhe doth not break: that even Death it ſelf cannot preſent to her, Obſtacles which ſhe doth not overcome.

It would be a great Shame to a Woman who ſhould profeſs Chaſtity, to be faſtned to a Trifle: if ſhe could not break a ſilken thred: if ſhe dare not oppoſe her ſelf to a few Thorns. And I know not how ſhe would

diſpoſe

diſpoſe of her Honor, if to conſerve It, ſhe were neceſsitated to ſet fire on her houſe, to leap down into a Precipice, to expoſe her ſelf to Swords & Wheels. Tender Women and ſuch as Love their eaſe, will make anſwer to this, that theſe Raptures belong not to the Vertue of their Sex; And that Chaſtity is not reduced to ſo great neceſsity as Deſpair muſt defend it. The ſubſequent Queſtion will ſhew what weight this Anſwer carries, and whether Chriſtian Philoſophy be on her ſide.

MORAL QVESTION.

VVhether an Heroick Tranſport be neceſſary to the Perfection of a Womans Chaſtity.

THe queſtion doth ſuppoſe a Tranſport to be Eſſential to Heroick Vertue: And that there is an *Enthuſiaſme* which forms Heroes as well, as there is one which makes Poets: This Tranſport to define it diſtinctly, and to give an Expreſs, and pure Notion of it, is an extraordinary Effort by which the Soul is violently carryed to Objects, which tranſcends the common reach of Men. And becauſe our forces be not proportionable to thoſe high Objects; and that the beſt diſpoſed, and moſt able amongſt us, can hardly advance much further without being born up; it hath been always believed, that there neceſſarily entred into theſe extraordinary Efforts ſomething, I know not what, Divine, which tranſported Nature; and of this I know not what, whether it be a Spirit or Divine Fire, the word *Enthuſiaſme* is compoſed, which the Grecians have expreſly formed for theſe Tranſports.

Here nevertheleſs we muſt call to minde that *Enthuſiaſm's* and Tranſports are divers, and of a different Species according to the different Faculties which are Tranſported; and according to the different Objects to which they are Tranſported. If the Rapture comes only from the Intellectual and Imaginary part which is Subaltern, it tends to luminous and elevated *Ideas*, to Noble and Specious Fantomes and Imaginations: It is effected by glorious Viſions, and by bold and magnificent Expreſsions: And this *Enthuſiaſme* is properly That which Ignorant and Prophane Men ſtile the folly of Poets. But if the Rapture be from the whole Perſon; if the Intellectual part carryes away the Appetitive; if the Soul Tranſports the Body; and if by a joynt effort they all tend either to the Divine or Soveraign Good, or to that eminent Honour which is in this life the laſt point of conſummated Vertue; this general Tranſport, being a Tranſport of Action, is the ſame *Enthuſiaſme* which they attribute to Heroes, and which Philoſophers ſeek in Heroick Vertue.

And ſurely it is abſolutely neceſſary to it, whether by reaſon of the height and difficulty of its Object, whereto we arrive not by ridding way, and numbring our ſteps, or by reaſon of the Thornes and Obſtacles which Inviron it. And to raiſe ones ſelf above theſe Thornes, to ſurmount theſe Obſtacles, it were almoſt requiſite to have a winged Heart: One ought to have at leaſt a Soul to carry it as ſwiftly, and as high as wings could do. It is not likewiſe doubted for theſe reaſons, but that a Tranſport is neceſſary to Heroick Vertues; yet there is much ground to doubt whether Chaſtity be one of theſe Vertues; whether it be called to the Communication of this Spirit; whether it may not advance to its Good but with violence and by *Enthuſiaſme*.

And if we believe at firſt ſight, the appearance and common notions thereof, we will ſtand for the Negative. Firſt, the Spirit of Modeſty, being the proper Spirit of Chaſtity, is an Apprehenſive and Fearful Spirit; a Spirit which Bridles and Reſtrains; which Apprehends much noiſe and light; which ſhuns the Stage and Spectators; which affects Privacy, and ſeeks Solitude. Now there is nothing more oppoſite to this timerous and reſerved Spirit, then the Spirit of Tranſport; which is Bold and Attempting, Impatient and Active, an Enemy to Reſervedneſs and Conſtraint; uncapable of Bounds, and yet more uncapable of Chains.

Moreover all the Maſters of Morality teach us, that Chaſtity ought not to fight but in retiring: that ſhe puts her ſelf in danger when ſhe takes upon her to be Valiant, and ſhews her Face to her Enemies: that ſhe cannot attain to Victory but by a Retreat, even by Flight, and a very quick and ſudden Flight: All this agrees with the Spirit of Tranſport, which values no kinde of Enemies, and attaqu's them all without knowing them: which meaſures no Dangers nor Precipices, and fully caſts it ſelf upon both; which yields not to any thing whatſoever, no not to terrifying Death it ſelf, to which all other things ſubmit.

Thirdly, Chaſtity is not one of theſe Vertues which are born for Action and the Field, and are only ſerviceable in a Tumult and Storm: ſhe is one of the Peaceable and Sedentary Vertues: ſhe is a Lover of Repoſe and Retirement: ſhe hath the Innocence of Lambs, and the meekneſs of Turtles: ſhe hath a Temper contrary to Lions and Eagles. Of what uſe would then this Spirit of Tranſport be to Sedentary Vertue? Of what uſe could it be in time of Repoſe and Retirement? What would that Lamb do with this Heart of a Lion? What would this Turtle do with the Violence of an Eagle?

All theſe Reaſons are very good proofs, that Chaſtity is a Vertue of its own Nature, Reſerved, and a Friend to Repoſe: But they do not prove, that ſhe is never Armed with Boldneſs; that ſhe never takes Courage; that ſhe is always concealed, and ſtill poſſeſſed with Fear: There are ſome Occaſions wherein ſhe muſt of neceſsity alter her Humour and Carriage; wherein ſhe muſt expreſs Reſolution and Courage; wherein ſhe muſt Act, even elevate her ſelf, and elevate her ſelf with a Tranſport. Doves which are naturally ſo Sweet and Innocent, have yet their Sallies and Angers. Patience

tience which is at leaſt as calm as Chaſtity, becomes Furious when it is Wounded: And that Spotleſs and Silent Lamb which came to Teach us Chaſtity and Patience, ceaſeth yet ſometimes to be a Lamb, and becomes a Lyon when he is provoked.

Let us ſay, that this Heroick Spirit of Rapture is not neceſſary to Chaſtity, when ſhe is not aſſaulted, and propoſeth no Enemies to overcome, nor Crowns to obtain. She is then permitted to remove far off from the Tumult; She may decently affect Repoſe, and participate without blame of the benefit of Peace. Her condition in that State doth not differ from that Valour it ſelf, which is not continually provoked and Furious, always covered over with Sweat and Blood: And which uſeth not every day her Warlike hands and countenance, her Spirit and Garments of Battel. But when this Peaceable Chaſtity is Aſſaulted; when Dangers and Enemies preſs her: when ſhe is reduced to the neceſsity of either rendring up her ſelf, or of vanquiſhing by ſome Extraordinary and Supernatural Effort; where will ſhe finde wherewith to carry on this extraordinary and Supernatural Violence, if the Heroick Fire whereof I ſpeak, do not inflame her; if the Spirit of *Enthuſiaſme* do not poſſeſs her, if both do not tranſport her, to what place would not her Fears and Reſtraints hurry her? And even in this, her Condition is likewiſe equal to that of true Valour, which hath an other Countenance, and an other Heart upon a Breach then in a Cloſet; which marcheth with an other kinde of Action and Look to a day of Aſſault, then to a day of Ceremony.

Let us only oppoſe hereunto, that the Compariſon is not equal between Chaſtity and Valour; between a Peaceful and Sedentary Vertue, and one that is Warlike and Tumultuary. Chaſtity hath her Wars and Combats: And her Wars are more laſting and obſtinate; her Combats are more dangerous and laborious then thoſe of Valour. She hath likewiſe more need of Courage and Reſolution, as I have already ſhewn: And conſequently the Spirit of Tranſport which is the Spirit of Courage and Reſolution, is more neceſſary to her, then to this Vertue of Fire and Sword.

And here the Bravo's, and great Pretenders to Valour, muſt not flatter themſelves, nor think to obtain it by the fierceneſs of their Looks, and the greatneſs of Words. The honour of Chaſte Women is not in a place of eaſier Acceſs, nor leſs Elevated then theirs. Nature cannot aſcend thither by her own Forces: The Senſes know not the way to it;-and on what ſide ſoever this way lieth, it is poſſeſſed by Enemies who uſe violence even in their ſatisfactions, and terrifie by their Complacences and Careſſes. On all ſides and at every ſtep there are Gins, which are ſo much the more to be feared, as their Baits are more rich, and their threds wrought with more ſilk, and covered over with more Flowers.

Beſides, if we were to beware of nothing there but Flowers and Silk; if we were only to defend our ſelves againſt Complacences and Careſſes: Yet there are ſometimes Daggers hid under theſe Flowers; and theſe Silken Threds become ſtrangling Ropes. Theſe Enemies are not always Complacent and Courting. They change their Art and Poſture according

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to the Reſiſtance which is made to them. They imploy Iron, where Gold is not powerful enough: and where Sweetneſs is weak, and Preſents effect nothing, they practiſe Cruelty: they diſplay terror and puniſhments. I mean that Chaſt Women have not only pleaſing, but even terrifying and bloody Temptations. They are not onely to defend themſelves againſt Avarice and Voluptuouſneſs, but they are to overcome both Torture and Death it ſelf; I ſay Torture, which is the invention of Tyrants, and the practiſe of Executioners; I ſay Death armed with all its Fires and Engines.

Is it credible that Chaſtity, without uſing any extraordinary violence, without moving or changing place, can overcome all theſe *E*nemies whether Complacent or Barbarous? That ſhe is able to looſen her ſelf from all theſe tyes and ſnares, whether from thoſe which allure, or thoſe which ſtrangle? That ſhe is able to maſter all theſe temptations whether ſweet or ſparkling, in which Gold and Precious Stones are imployed; whether cruel and terrible, practiſed with chains, like thoſe which *Ioſeph* ſuffered; with ſtones, like thoſe ſhewn to *Suſanna*; with a Scymitar, like that which vanquiſhed the Daughter of *Paul Erici*, Beheaded by *Mahomet* at the taking of *Nigrepont*? Again, is it credible that Chaſtity can be victorious over ſo many Adverſaries, and in ſo many Conflicts if ſhe be not filled, if ſhe be not Penetrated by this Divine Fire, by this ſupernatural Inſtinct, by this Spirit which begets an *Enthuſiaſme*, and the Extaſies of Heroick Vertue.

Nature is ſtrong and Attractive: Chaſtity muſt reſiſt her Forces, and looſen her ſelf from her Allurements. The ſenſes ſtick cloſe to thoſe Intereſts which are Commodious to them; and the Body hath a ſtrange adherence to pleaſure, where fleſh and blood bears a part. Chaſtity muſt either ſever the ſences from theſe Intereſts, and muſt break all that faſtens the Body to theſe pleaſures; or ſhe muſt voluntarily ſeparate her ſelf from the ſenſes, and break violently with the body. Death hath cruel and frightfull Weapons: It is accompanied with terrible and furious Attendants. Chaſtity muſt be prepared to ruſh through all theſe Weapons: and to Eſſay the Teeth and Nails of theſe Attendants, rather then ſuffer the leaſt ſtain. Whatever may be ſaid, the Reputation of valour is not ſo precious, nor invironed with ſo many Difficulties. Her Crowns, even thoſe which are made by the fire of Canons and Granadoes, coſt not ſo much: and Heroes are formed at a leſs expence amidſt Pikes and Breaches.

I forget not what hath been ſaid of Modeſty. She is the proper ſpirit of Chaſtity: and they affirm that ſhe is Timerous and Apprehenſive: that ſhe hath Moderation and Reſervedneſs. I confeſs that for the moſt part ſhe is not Precipitous: and that ſhe is never Impudent. But ſhe is not more fearful then Fear it ſelf: and Fear hath its ſallies as well as Anger and Boldneſs have theirs. Some couragiouſly endure Pain, for fear of another Pain. Some caſt themſelves into the Sea, for fear of falling into it: And to avoid one Death but apprehended, they precipitate themſelves into another.

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Let us remember that the Ermine, which is the Symbole of Modeſty, and the ſilent Miſtreſs of the Chaſtity which Nature hath given to Women. Concerning which, to ſay thus much by the way; ſhe hath Treated them more Honourably then men, to whom ſhe hath onely given an Ant as the Emblem of Labour and Induſtry. The Ermine is extreamly fearfull, and hath neither ſtrength nor weapons: and yet this unarmed and timerous Creature had rather dye then be ſullyed. And when ſhe is purſued, rather then to expoſe her whiteneſs to a ſtain, and ſave her ſelf by a little dirt, tranſported by the Inſtinct ſhe hath in point of Purity, ſhe caſts her ſelf into the nets of Hunters, and periſhes with Courage. Behold a Tranſport, and a Tranſport of Modeſty; behold a Sally, and a Sally of Purity in an Innocent and Fearfull Animal. And ſhall We deny the ſame Tranſport and the like Raptures to chaſte Women? Without doubt they are capable thereof. An Heroick ſpirit and poſſeſſed with *Enthuſiaſm*, mingles it ſelf ſometimes with their Vertue, penetrates their hearts, and in them inkindles a fire, breaks all the fetters of their ſouls, tears them from their bodies, and carries them away with main force.

By this Spirit was that *Pelagia* of *Antioch* Tranſported, of whom S. *Ambroſe* hath left us ſo fair a Picture. Perceiving her ſelf beſieged by Enemies which attempted more upon her Chaſtity, then her Faith; ſhe threw her ſelf down into a Precipice, with all the Ornaments and Jewels wherewith ſhe had Adorned her ſelf, to render Honour to her Death, and add Grace to her Courage. With the ſame Spirit her Mother and Siſters were poſſeſſed, when purſued by the ſame Enemies, they caſt themſelves into a River, and there quenched by Death the wicked Fires of their Laſcivious Purſuers. A Maid of *Alexandria* poſſeſsed with the ſame Spirit, having been informed of the miſchief which her Eyes, though otherwiſe reſerved and modeſt, had done to a young Man, ſhe tore them out of her Head, and ſent them to the ſick Perſon, to the end he might inflict ſuch puniſhment on them, as he ſhould think good; or at leaſt that he might heal with their blood, the wound they had given him.

Blanch of *Roſsi* Tranſported with the ſame Spirit, wreſted her ſelf out of the hands of the Tyrant *Acciolin*, and caſt her ſelf headlong from a Window.

The ſame Spirit blew the flaming Fire-brand which *Mary Cornelia*, the Wife of *Iohn Cerda*, thruſt down into her body to quench a dangerous Fire, which Age and Occaſions began there to inkindle: And this Example of Vertue was given to *Spain* in the time of *Peter* the *Cruel*, and *Mary Padilla*, That is to ſay, under the Raign of Adulteries, and in the Age of Libertie.

We ought to believe for the love of Vertue, and in Honour of theſe Chriſtian Heroeſſes, that there was ſome Spark of Divine fire in theſe bold Attemps; and that the Spirit which tranſported them, came from above, and from a purer Spring then that which forms the Raptures which we may follow, and the Examples which are lawful for us to imitate. Thoſe are not for every day; nor for the uſe of all ſorts of Perſons. Beſides, God doth

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not ſend Angels to all ſorts of Perſons; nor every day creates new Stars: And unleſs we have an Angel for guid, and a new Star to follow, it would be a raſh attempt to walk upon the Sea, and to chuſe a Precipice for our way. The enſuing Example is not of theſe Extraordinary Ones: yet is it of the great and Heroick. And if there be any thing of Tranſport, it proceeds from an even Spirit, and which is not raiſed but regularly, and by uſual and beaten Tracks.

EXAMPLE.

The Chaſte *Venetian* VVoman.

IT is true that Vertue finds Adverſaries everywhere: and even in thoſe places where ſhe is in eſteem and habituated, her Peace is full of trouble and agitation; and her Repoſe unquiet and interrupted. Nevertheleſs there are Countries of War, and as it were Frontier Regions, where ſhe is expoſed to the Incurſions and attempts of her Enemies. And in theſe Regions ſhe ought to be more Reſolute and Warlike, then elſewhere: She ought to be expert in all ſorts of Combats, and prepared for all manner of Events: She ought to be almoſt continually upon her Guard, and in Arms. Faith and Chaſtity, which are neighbouring upon Infidels and Barbarians, have need of this preparation of Courage, and of this expoſed and continuall Diſcipline.

It is likewiſe from thoſe Countries theſe Heroick and Victorious Vertues come to us, which Triumph every year in the Church, and do honour to our Annals. And a great number of other Vertues, beſides thoſe, are come from thence, which have not fought leſs Couragiouſly, nor overcome with leſs Force; though their Combats have not made ſo much noiſe, nor the Church hath Celebrated their Victories. I place amongſt this number the Victorious *Captive*, which hath been newly repreſented in this Picture. And becauſe ſhe was a Subject to the Republick of *Venice*, I conceived that to fit her with a known Companion ſutable to her, it was neceſſary to joyn with this Gallant Woman, the Daughter of *Paul Erici*, who triumphed over *Mahomet*, and the *Seraglio*, at the taking of *Nigrepont*, as this other had done over *Muſtapha* and *Porta*, at the taking of *Nicoſea*.

It is credible that Gods indignation was great when he abandoned *Greece* to the *Ottomans*. And Iniquity muſt needs have been Enormous and Conſummated, which deſerved that the Miſtreſs of Arts and Sciences, and the Mother of ſo many Saints ſhould be put in Chains. Yet this was her Lot; and hitherto no man hath been found to ſet her at liberty. *Mahomet* the Second ſlept not in this occaſion; he managed all the mo-

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ments thereof, and made ſo good uſe of the diviſion amongſt Chriſtians, as in a ſhort time he diſarmed all his Neighbours, and made himſelf Maſter of thoſe places which might reſtore liberty to *Greece*. The Iſland of *Nygrepont* which belonged to the Venetians, was firſt aſſaulted. *Baſha Mainmut* begirt it with a Fleet of three hundred Sail: and *Mahomet* followed by ſixſcore thouſand men, entred it by a Bridge which he commanded to be made over the *Eurippa*, and Beſieged the Metropolitan City by Land. It was to defend it ſelf againſt Treaſon, and force Intelligences and Aſſaults. And doubtleſs ſtrength would have overcome as well as Treaſon, and the Aſſaults would not have proved more ſucceſsful then Intelligences, if General *Canatis*, who commanded the Venetian Fleet, had but let Fortune alone, and made uſe of the Courage and Veſſel of two *Candean* Gentlemen, who offered themſelves to go break down the Bridge which was erected over the *Eurippa*.

The City then was taken in the ſight, and by the error of this Faint-Hearted and Timerous Wiſe man. The duſt and noiſe of the Demoliſh'd Walls, the Crys and Blood of the Citizens went to reproach him as far as his ſhip. And the unhappy Spectator of the Peoples Ruin, whom with a little Courage he might have ſaved, retired, turning his back to the Reputation he abandoned, and to the Smoak of the Iſland which followed him afar off upon the ſea. The Booty was very great for the Conquerors: but the Cruelty of the Victorious was far greater upon the Vanquiſhed. Pyramides were made of their Heads at the Gate of the Church, and in the publick places: and their Bodies being caſt into the Channel, ſpred far with their blood a doleful and pittifull relation of their Misfortune.

Paul Erici Governour of the Iſland, had done and undertaken during the Siege, all that an Expert and Diſciplined Valour was able to Effect; all that Courage could attempt when Religion enflames it, and Deſpair tranſports it: He held out longer then the Towres and Bulwarks: and ſtood upright after their Fall. He fought upon the Ruins and Aſhes of a Conquered City: And they could not have gained it but by Compoſition and promiſing him life. But *Mahomet* was ſo far from keeping this promiſe, that he had the Cruelty to command his body to be ſaw'n a two. Beſides he added Rallery to his Cruelty, as Tyrants caſt Salt into Fire, and Vineger into Wounds: And ſaid to him, with a bitter and barbarous Equivocation, that leaving him his head, for which he ſtood ingaged, he might diſpoſe of the reſt at his diſcretion without any breach of Faith.

This ſo ſtrange and Tragical Puniſhment was the Triumph of *Paul Erici*, and afforded him more ſolid Glory, then four Towns taken, and as many Battels won could have done. It may be well believed, that having overcome like a Martyr, he received alſo the Palm of Martyrdom; and that the ſaw of the Turkiſh Tyrant faſhion'd him a Crown of the ſame Form like thoſe which heretofore were made by the Racks and Wheels of Heathen Tyrants. His Glory nevertheleſs was not without confuſion: And what Faith ſoever Fortified him againſt Death, he dyed not without great Apprehenſion. The honour of his Daughter, whom he left a Pri-

ſoner mix'd confuſion with his Glory: And he more feared the love and kindneſs of *Mahomet* towards her, then his Fury and Tortures againſt himſelf.

This excellent Maid had not then her Equal in any kinde of Perfection: And all the treaſures of the Republick could not have ranſomed her at the Rate of her Worth. Nature produceth every day precious Stones and Pearls: She works every day in gold and ſilver: But rarely is it her chance to form accompliſhed Perſons: and her Work merits praiſe, when ſhe makes but one in a whole Age. Even when her Deſigns were moſt neat and regular, and that Matter retained ſtill its firſt purity, ſhe was not ſo exact, nor expreſt ſo much care in perfecting her Works. And when now adays ſhe finiſhes ſome rare piece, Men ought to come in crowds to ſee it, as they do to ſee Miracles: it ought to be in Hiſtory a mark of Honour to her Age. This Noble Venetian Woman was one of theſe extraordinary Works: And the eyes of the greateſt Criticks in the World could obſerve nothing in her but rare and accompliſhed: nothing which was not becomming with Dignity, and Majeſtical with Grace.

On a ſudden likewiſe ſhe dazels the eyes of thoſe that offered to ſeize on her: and this dark miſt being followed with a kinde of veneration, was like to have made them adore their Prey. But as ſoon as this amazement was over, they approach to her with barbarous reſpects, and a ſtupid and ſtammering Civility. They ſtrive to make her underſtand that no hurt ſhould be done: that they would conduct her to a place where ſhe ſhould be free and honoured; And as they advanced to lay hands on her: "Barbarians, ſaith ſhe, in thruſting them back, whither will you lead me, "and for what new adventure do you reſerve me? I ſhould die here more "nobly and better contented: And my Blood will not be more pleaſing "and gratefull in another place. Be not more mercileſs concerning me, "then you have been in maſſacring ſo many Innocents: Commit at leaſt "a murther handſomly after ſo many perpetrated with cruelty: And per-"mit one ſtain of Clemency in your Victory, and upon your Armes. "They will receive no diſhonour by it, nor will the Spoil become leſs "precious.

"She had perſiſted farther, but two *Baſha's* arrived, who remonſtrated "to her that ſhe was not ſtrong enough to reſiſt Fortune, nor to alter the "right of War, which had given her to their Prince: That ſhe need ap-"prehend nothing in his Victory: That it was not againſt thoſe of her Sex "and Merit he was armed: That he knew how to puniſh and pardon ſea-"ſonably, and to place Rigour and Clemency in their juſt poſtures: That "it would be her beſt courſe to permit them to bring her before him, and "to remit the reſt to the diſpoſure of Fortune. Theſe words did not perſwade her: but ſhe ſubmitted her ſelf to the preſent neceſsity, which ſhe could not inforce; and ſuffered her ſelf to be led before *Mahomet*.

Not being ignorant to what danger they expoſed her, and what aſsiſtances ſhe needed in the conflict ſhe was to undergo, ſhe prayed in ſilence and with tears by the way: And beſought of God the Spirit of Fortitude

and

and Councel, which make Martyrs, and preſerve Virgins. The voice of her tears was heard: God ſent her the Spirit ſhe deſired: And fortified by this ſuccour, ſhe marched with a confident look, and a reſolute countenance and more like a Conquereſs then a Captive.

She loſt nothing of this confidence before *Mahomet*; and there was no more alteration in the reſolution of her Countenance then in that of her heart. On the contrary, ſhe appeared with a more then uſual Majeſty. And the preſence of her Enemy made a certain haughty and diſdainful bluſh come upon Her, together with a Fierceneſs, yet Modeſt, and becoming, which contributed Force to Sweetneſs, and added Dignity to Grace. This Fierceneſs wrought not the ſame effect as ſhe intended. *Mahomet*, whom ſhe thought to Irritate, eſteemed her the more; and took this alteration for a Tincture of Noble Blood, and for an effuſion of thoſe Spirits which beget Courage.

At the taking of *Conſtantinople* there was found a young *Grecian* Woman called *Irena*, who had triumph'd over the Conquerour, and rendred him Her Slave. The *Baſha's* diſliked this Triumph of a Captive, & this Servitude Victorious over their Maſter; and complained of it with injurious Terms, and mixt with Rallery. *Mahomet* to procure a ceſſation to theſe complaints of his *Baſha's*, and to evidence to them that he knew as well how to overcome his Paſsions as to take Towns, in the ſight of the whole Army, at one blow, ſtruck off the Head of his Innocent and Unhappy Miſtreſs. And this Tragical Execution, followed with a barbarous ſadneſs, induced him to take an Oath, by which he obliged himſelf to ſet a guard upon his Heart for the future, and to preſerve it from a ſecond Bondage. This Tragedy and Oath returned into his minde at the ſight of this Chaſte *Venetian*: But this Object was more powerful then the fidelity of his Oath, and the apprehenſion of a ſecond Tragedy. He valued not the taking of *Nygrepont* but by the taking of the Maid: And though he were paſsionatly enamoured of *Rhodes* and fair *Italy*; yet the Conqueſt of them both, could not have given him more ſatisfaction.

To the end he might make a breach into her Heart, and become Maſter of her Soul, as he conceived himſelf to be of her Body: he ſaid to her in Magnificent terms which relliſhed both of a Conquerour and Pretender: "That it being her lot to Fall with a City which had a minde to be de-
"ſtroyed, ſhe could not Fall more happily then into his hands: And that
"Fortune knew no better way to raiſe her, then by this Fall: that he deſired
"nothing but her conſent, to render her the moſt happy of her Sex and
"Age; and to exalt her to a Seat, where ſhe ſhould have all the Seignory
"of *Venice* and all *Italy* under her Feet. That Riches and Glory were at her
"diſpoſure: that he was the Diſtributer of Scepters and Crowns: that God
"and his Prophet had ſent him to rule the Deſtinies of Kings, and the For-
"tune of Nations: that ſhe muſt bid adieu to the reſentment which the
"loſs of her Friends had cauſed in her: that ſuch was the order of the
"World, and the diſpoſition of Affairs, as little loſſes were to uſher along
"great Advantages: that ſhe muſt not expect that Fortune ſhould be more
"Indulgent then Nature, which cauſeth not Harveſt to arrive till after the
"Seed.

The Couragious and wiſe Captive forced her Patience till then : But as ſoon as he came to boaſt to her of the Magnificence and Pleaſures of his *Seraglio*; of the Glory and Felicity of his *Sultaneſſes*; and when he added, That if ſhe were diſpoſed to comply with his Will, he would make her the Miſtreſs of his *Sultaneſſes*, and the Queen of his *Seraglio*. "*I* am a "Chriſtian, replyed ſhe very pertly, and a Gentlewoman, I know no hope "of Regality, nor fear of Puniſhments which can perſwade me to do any "thing contrary to the Promiſe of my Baptiſm, or againſt the Dignity of "my Vertue. To this Profeſſion of Faith, and of Honour, delivered in ſo "Affirmative terms, and with a Tone of Proteſtation and Authority, *Maho-*"*met* replyed, I perceive very wel the cauſe of all this; you are yet aſtoniſh'd "with your Fall : and the Smoak of this Unfortunate City, which you "ſtill retain in your Eyes, hinders you from ſeeing the Good which is of-"fered you ; But I hope you will recover this Amazement ; and that af-"ter the Diſsipation of this Smoak, you will look more cheerfully upon "your good Fortune. Having ſaid this, he retired, and left her to his Eu-nuchs, who were commanded to have a great care of her and to diſpoſe her to better Councels.

They conducted her to a Pavilion, where all *India* ſeemed to be with all her Gold and Precious Stones : having about them ſo Magnificent proofs of their Maſters Power, they failed not to uſe far more Magnificent Ex-aggerations; and to add Immenſe and Unlimited Promiſes to ſo glorious a Spectacle. They gave her in little, a Model of the *Seraglio* : but this Mo-del in little, was greater then the real one : It was compoſed of ſumptuous Deluſions, and glorious Dreams: and it coſt them nothing to build it with Carved Gold, and Foſſet Diamonds. The moſt Magnificent Poeſie could not deſcribe ſo much as theſe Vain people had ſet forth in Hyperboles and Promiſes. And according to their words, if ſhe would conſent to the Will of *Mahomet*, ſhe ſhould tread upon Scepters and Crowns; ſhe ſhould be poſſeſſed with all the Goods of Fortune. But all theſe Painted and Boaſt-ed Riches coming out of their mouths, were Diſsipated by the Winde which formed them, and reached not ſo far as the Ears of the *Victorious Captive*. Her minde was fixed on more Tranſcendent Promiſes, and more Solide and durable Grandeurs : And Faith had ſo deeply imprinted in her imagination the Wedding of the Lamb, the Crowns prepared for prudent Virgines, and the Eternal Rejection of the Fooliſh, that ſhe ſaw neither the Pomps of the *Seraglio* which were ſhewn her, nor the Delights of the *Sul-taneſſes* wherewith they endeavoured to Enamour her.

Theſe troubleſom people being retired to leave her a little Repoſe, it came into her thoughts, that perchance the moment of Liberty was procured for her by her Good Angel, to the end by an advanced and Couragious Death, ſhe might break her Chain: ſhe might Triumph over *Mahomet* & Fortune, and rid her ſelf in an inſtant of thoſe Fears which poſſeſſed her, and of thoſe Vain Hopes which they laboured to infuſe into her. The Occaſion was fair, and the Means Specious & Magnificent. There was a Table in the Pavilion Compoſed of Precious Stones, and certain great Veſſels Enameled with Gold:

Gold: therewere about her Bed ſome Silken ſtrings which might ſerve for this Execution, and offered her a Death as Compleat and Noble, as aDagger, Fire, Precipice, or a Cord could have effected.

She riſeth up with this thought, and viewing thoſe ſtately pieces of Barbarous Exceſs, as if ſhe deliberated upon the choice of that which was to ſet her at liberty; " For what, ſaith ſhe, doſt thou Captive and Inchain-
" ed Virginity reſerve thy ſelf? Doſt thou reſerve thy ſelf for Martyrdom?
" and doſt thou think thy ſelf ſtrong enough to overcome Death, accom-
" panied with all its Torments, and armed with all its *E*ngines? But what
" if the occaſion of Martyrdom be taken from thee? What if thou haſt no
" Death to Conteſt with? What if the Tyrant doth only attempt upon
" thy Honour? What if he attaqu's with violences, which ſtain, without
" taking away thy life? O Captive and Inchaind Virginity! With what
" Weapons wilt thou defend thy ſelf againſt theſe Violences? Why wilt
" thou remit thy Liberty to an uncertain Death, which perchance will not
" arrive till thy Honour be loſt, having ſo aſſured and ready, ſo Innocent
" and pure a Means in thy power? This vain ſhew of Riches, is a *S*nare
" laid for thee: go no farther to ſeek thy Freedom: it expects thee there.
" Gold is as hard as Iron. A blow from theſe Veſſels may as well break thy
" Chain in pieces, as the ſtroke of a *S*word: and if thou art well reſolved
" to dye, there are Rocks for thee; there is a Precipice at the corner of this
" Table. God will pardon neceſsity; and excuſe ſo juſt a Violence. He hath
"heretofore Inſpired & Crowned the like. And the Church Honours thoſe
" Saints which drowned themſelves to purchaſe Salvation, who have a-
" ſcended into Heaven by a Precipice. But what am I, that attribute In-
" ſpirations to my ſelf, and rank my ſelf amongſt the Saints? From whom
" have I learned to diſcern Spirits aud their Motions? Do I know of what
" colour that Spirit is who ſollicites me? And if he be a Spirit of Impoſture
" and indiſguiſe; If what *I* take for Zeal, be Deſpair; Whither will this
" Deſpair carry me, and under the Conduct of this *S*pirit of *I*mpoſture,
" but to the Unhappy end of the Fooliſh Virgines? Let us leave Uncer-
" tainty to the Providence of God: ſince he is a Jealous God, he will take
" into his care the Honour of his Spouſes. And if heretofore he deprived
" Fire of Heat, and ſuſpended the hunger of Lyons, well may he extin-
" guiſh, if he pleaſe, the Ardour of the Tyrant, and ſuſpend his Concupi-
" ſcence.

This Reſolution was followed with a Prayer, which came more from her heart then her lips, and into which there entred more Faith then Words. However ſhe was quickly interrupted by the Eunuchs, who came to bring her to *Mahomet*, whoſe new Paſsion could allow him no Repoſe. The contempt of his Captive had incenſed him: it troubled him that amongſt the Ruins and Aſhes of a Sack'd Town, any thing ſhould be found more powerful then his Victory; greater and more ſublime then his Fortune. And he would not have it ſaid, that a Maid, nay an Unarm'd and Inchained Maid, had held out againſt him, after the taking of ſo many places, after the Defeat of ſo many Fleets and Armies.

Never-

Nevertheleſs he tempered himſelf in her Preſence, and renewed to her the ſame Promiſes, augmented with boundleſs and unreſerved Additions: But this ſecond Battery ſhook her as little as the former: and as the Tyrant prepared himſelf to add Violence to his Promiſes, the Couragious Maid put him back with a fierceneſs both in Countenance and Action, which manifeſted that ſhe was able to hold out againſt his Violence, as againſt his Promiſes; and that he could neither gain her by Compoſition nor Force. It is very true, that Love is Impatient and Stately upon Crowned Heads: that it is ſoft, and eaſily wounded in hearts accuſtomed to Overcome. The Heart of *Mahomet* being mortally wounded by this Action, gave way to Anger, which is never more Furious or Terrible, then when it comes in the Rear of a Potent Love And *Mahomet* Tranſported with this ſecond Paſſion, laid his hand upon his Cymeter, and with one blow Crowned the Captive, broke her Chain, and ſtruck off her Head.

This Victory was not in the time of the Primitive Church: yet it is no leſs Illuſtrious then thoſe of that Age. *Mahomet* the Conquerour was as Redoutable as *Nero* the Effeminate: and his Tent was a Field of Battel no leſs dangerous then an Amphitheater. Ladies ought to learn from hence, that Heroick Chaſtity hath her *Enthuſiaſms* and *Raptures*: And theſe *Enthuſiaſms* and *Raptures* ought to maſter all Fears and Hopes: Theſe Raptures ought to ſurmount all that is both Delightful and Terrifying: But they ought never to Precipitate her, if the *Holy Ghoſt* doth not tranſport her, and if ſhe be not excited by a Forreign Violence.

Mary



MARIE Stuart Reyne d'Escosse souffre le Martyre pour la Foy: et par la constance de sa mort, renouuelle en ces derniers temps, les exemples de l'ancienne Eglise. Augustus Thuanus lib. 86.

Vignon inuent. Mariette excud. cum priuil. Regis

Mary Stewart.

YOu will ſcarce believe what you are going to ſee : And what teſtimony ſoever your eyes render to the truth of this Tragical Spectacle, you will give them more then once the lye, and ſuſpect ſomething of Illuſion or Impoſture. Truly a holy Criminal, and an executed Queen, is a ſtrange Fantome : And it is a more prodigious thing then all the Prodigies in Fables, to ſee three Kingdoms diſhonoured upon a Scaffold : To ſee a Head which hath born two Crowns, laid under the Axe of an Executioner. The Tragedy is not only Inhumane, but Monſtrous : And yet *England* applauds this horrid Act, which will be deplored by all *Europe*.

Mary, heretofore Queen of *France*, and at preſent Queen of *Scotland*, goes to die upon a Scaffold, after ſhe was grown old in Priſon. Inſolent and furious Hereſie reſpects in this fair Head, neither Regality, which is a kinde of viſible and commanding Divinity, nor Beauty, which is a Soveraignty by naturall Rights, and a Domination without violence. And what the moſt Barbarous Antiquity may not perchance have ever ſeen; what the moſt credulous Poſterity will peradventure never believe; all the Vertues and Graces are violated

violated in her Perſon, and condemned to the ſame Puniſhment.

She goes couragiouſly to it, and with a Countenance, which bears ſtill the mark of her Dignity, and the Declaration of her Innocence. She preſerved them both after the loſs of her Kingdom and Liberty; and Fortune, which deprived her of her Subjects, and is going to deprive her of Life, cannot deprive her Heart of Soveraignty, nor her Looks of Authority. They are not faſtned to Her, they are born with Her; and create a Majeſty independent on a Crown and Purple: And thereby ſhe will be no leſs a Queen upon a Scaffold, then ſhe hath been upon a Throne.

You do not behold in her thoſe fair Rayes of Beauty and Youth, which were heretofore the ſplendor and ſpectacle of the *Louvre*, which were the joy and ſerenity of all *France*. But at leaſt you ſee her not dejected by her miſhap, nor obſcured by her bad Fortune. Her greatneſs appears all entire, now that the ſteps and footſtool are taken from her: And if her lights were then more pleaſing and lively, thoſe at preſent are more vigorous, and leſs apt to be extinguiſhed: Her Adverſities have not only fortified, but rendred her far greater: and the Admirers of her Beauty, who heretofore called her the Sun of the North, and the Planet of the Sea, did not foreſee that her Vertue would reſemble the Sun and Planets, which appear greater through a Miſt, then in a moſt pure ſerenity, and without a Cloud.

Her white Haires which you ſee, are not occaſioned by Age, they proceed from Afflictions and Perſecutions. They are cauſed by unkind Kindred, and bad Subjects. They come from *Elizabeth* and her Miniſters: And if this be very unworthy, it is little leſs ſtrange, that ſo beautifull a Head ſhould grow white before its time, under ſo many hands imployed to darken it. But this whiteneſs is no diſhonour to her, nor leſſens any thing of her Grace. Innocence and VViſdom are of this colour: And even Majeſty it ſelf is ſeen ſometimes adorned thereby, and rendred more Venerable and Auguſt.

VVould you believe that thoſe perſons who brought her to this violent Death by a precipitated old Age, do not lie bitter upon her heart, nor diſturb the Calm of her mind? So clean contrary, that ſhe hath laid the very remembrance of their Injuries at the foot of the Croſs : She hath retired her thoughts from all objects which might exaſperate them : She called them back from all places whence any ſuccour or pitty might arrive to her : and hath depoſited them all with her Heart and Faith, in the wounds of the Soveraign *Patient*, who aſſiſted her during her impriſonment, and at preſent aſſiſts and fortifies her againſt Death, by the Image and Vertue of his Paſſion.

He encourages her with the Voyce of his Blood, & ſpeaks to her by as many Mouths as he hath wounds. He arms her with his Thorns and Nails : He covers her with his Croſs, which is to her an invincible & ſacred Shield; a Shield which could not be pierced by all the Darts of her bad Fortune; nor ſhal it be by the Ax it ſelf of the Executioner which will chop off her Head. Vnder the protection of this Shield, and at the ſight of this Example, ſhe marcheth couragiouſly to Death : And though a Queen, and Innocent, it ſeems not harſh to her to paſs through the hands of an Executioner, having before her eyes, a God executed, and Innocence Crucified.

Can you confide ſo much in your eyes, as to expoſe them to this lamentable ſpectacle? Mine, wounded before the ſtroke, flie back, not to behold any more of it. Yet I muſt enforce them to ſee All. The laſt Rayes of the ſetting Sun are the faireſt : And the laſt drops of blood great Souls pour forth, are more ſparkling then the reſt; and have ſomething, I know not what, of more Vigorous and Noble. Surely this Action muſt needs be extreamly black, ſince endeavours were uſed to hide it from the light. But the obſcurities to which they expoſed it, will not give it a better gloſs; and doubtleſs if they were capable of ſenſe, they would fear to be ſtained by it. You would ſay that theſe Torches do not contribute thereto their light but with regret : You would ſay that in deſpite they produce nothing but ſhadow and ſmoke.

The Hall is full of Spectators, and hung with black Velvet: And not ſo much as the fatal Scaffold, but is ſet forth wth the ſtately mourning of this barbarous Tragedy to which it ſerved. The cruel Miniſters of ſo cruel an Action, thought to ſweeten Injuſtice, & civilize Cruelty; they thought to appeaſe violated Majeſty; and to abuſe the Patient by this vain and ſumptuous Hypocriſie. They ought to know, that Pomp and Oſtentation do not juſtifie Crimes; that artificial & ſpecious Cruelty is no other Fury then naked & unpoliſhed Cruelty: And that the voice of blood cauſeth it ſelf to be no leſs heard upon Velvet Carpets then upon the bare ground.

I need not ſhew theſe cruel Miniſters unto you. They are diſcernable enough by the greedineſs of their eyes thirſting after blood, and by the impatience and fierceneſs of their looks. To ſee the attention they afford this ſpectacle, you would ſay that every one of them is the Executioner: That every one is ready to give the blow with his eyes: and that this blow was deſigned againſt the Head of the Catholique Church, and not againſt the Queen of *Scotland*.

All the other Spectators, in whoſe hearts there remains ſome tincture of Humanity, deteſt this cruel Example. And as many Tears as they ſhed, are as many Voyces and Imprecations againſt thoſe that both adviſed, and put it in execution. But the voice of juſt blood unjuſtly ſpilt, will ſhortly make a greater noiſe. It will be heard by all People and Ages; it will be the eternall malediction of that perſon who ſo unworthily violates Nature in a Kinſwoman, Majeſty in a Queen, Hoſpitality towards a Refugiate, and Adverſity it ſelf in an unfortunate Creature, conſecrated by more then twenty years of miſery.

You ſee her kneeling before the Executioner: but you ſee not her ſoul already elevated in the preſence of God, where by advance it takes poſſeſſion of the Throne prepared for her. Her deſpairing Women are on their knees with her, as if her condemnation were theirs, and that they were to die by her Death. The fatal Ax hath pierced their ſouls, and the blood tricles down by their eyes upon the ground. Their ſorrows are none of thoſe which diſturb, and make a noiſe:

It

It deprived them of motion and voice, even of the ſenſe of their Sighs and Tears : And in the condition they remain, I ſee nothing which reſembles them, but thoſe Figures of Marble, which ſeem to weep no leſs then Fountains.

The noble and couragious Patient, with a ſerene Countenance beholds this ſadneſs in her VVomen. Her Soul elevated above the inferiour portion, is no longer ſubject unto its tempeſts and ſhowers, to its ſighs and tears. The Clouds of Matter begin to clear up about her, and ſhe already caſts forth certain Rayes of advanced glory, which mingle themſelves with thoſe Angels who are come both to guide her, and give a beginning to her Triumph.

The Crown which they brought her, is not of the ſame matter as the other two which are taken from her : No Thorns or Reeds enter there : There is nothing ſharp or brittle ; nothing which offends or burthens : And it is not an Ornament of the ſame ſtuff and weaving like our Diadems, which ſerve only to make Slaves glorious, and proud Mortals miſerable. It is a Crown of ſolid and pure Glory : It is independent of Fortune, and ſtronger then Time : And the wiſe Queen, who underſtood the value of it, would have given all earthly Crowns to poſſeſs but one flower of it.

Behold with what ſtedfaſtneſs of mind ſhe preſents her Head to the Executioner, to receive from his hand this glorious Crown. But ſtay, do not ſtain your eyes with the murther of the Innocent. God will have an account of the leaſt drops of her blood : And wo to the Hands and Hearts; wo to the Mouths and Ears ; wo even to the Eyes, in which any ſtain of it ſhall be found.

SONNET.

SHall we, unmov'd, behold the Tragick Sight,
Where Death *puts out this fair* Scotch Planet's *light?*
Shall Honour, Juſtice, Law, ſee Vertue *bleed*
In Mary's *Death, as for ſome heynous Deed?*

Her Grief's Heroick; th' Ax *no Paleneſs brings*
Upon her Blood, ſprung from ſo many Kings:
Her Graces ſpeak, when, words her Tongue denyes,
Her modeſt Pride endears her to her Eyes.

To what renown'd Inchanter *do we ow*
This piece of wonder? From this Picture *grow*
Joy and Regret, while there the gazing ſight
Do's from a torment entertain Delight.

Art, *by a gentle force, ſurmounteth clear*
The pitch of Nature, *in this Pourtraict; where*
A Queen *that's* Innocent *is made ſuſtain*
An Endleſs Death, *without affront or pain.*

Elogy

Elogy of *Mary Stewart.*

I Might have a ſcruple, if into the Elogy I am going to make of *Mary Stewart*, my Pen ſhould inſert her Nobility, her Beauty, her Wit, her Graces and Magnificence. Her Picture requires far better Colours and more Artificial Touches. It muſt be drawn after another manner then that of *Semiramis* and *Cleopatra*: Other Incenſe muſt be burnt, and other Crowns placed before a Martyr, then upon the Altar of an Idol. Beſides, all theſe Titles are equivocal Terms; and properly ſignifie neither Vertue nor Vice. Magnanimous Perſons are not always Nobly born: And a great Courage is not ever of a great Houſe. Cedars and Palms grow in Vallies: Broom and Fern-Brakes are found upon Mountains. Beauty is rarely Innocent: And Graces are Flowers which may have an ill odour and grow in a bad Soyl. Concerning the Elevation and Lights of the Minde, they are common both to Vertuous and Wicked Perſons: And oftentimes we ſee Comets which have more Fire, and are more elevated then great Planets. In like manner Magnificence is a Vertue which may prove unfaithful and Heretical; which may be Imprudent, and condemned with the Fooliſh Virgins: And we know that the Piramides of *Egypt*, and other like Wonders have been erected by debauch'd Women.

Let us then lay aſide equivocal Titles and ambiguous Elogies: We have Proper and Formal ones. Let us not ſay that *Mary Stewart* was deſcended from a continued Line of Kings. But let us ſay that ſhe had a more generous Heart, a more Royal Soul, and Soveraign Reaſon, then all the Crowned Kings from whom ſhe derives her Extraction. Let us not eſteem her for Beauty, which is common to the Roſe and the Poppy; to Chaſte, and Laſcivious Women; but for a Vertuous and Diſciplined Beauty of good Odour and Example. Let us neither praiſe her Graces nor her Wit: but let us commend the Reſervedneſs and Modeſty of her Graces: Let us praiſe the Diſcretion, Sweetneſs, and Moderation of her Minde: And let us not ſpeak of her Liberalities, or ſay that they were judicious and well Ordered: that they were choice, and diſpoſed with Method. Let us ſay, that ſhe underſtood the Art and Secret of a Benefit; that ſhe knew how to give with Heart and Spirit, with her Countenance and Looks: And that after Fortune had taken all from her, ſhe continued to be magnificent in Deſire and Affection; and to make great Preſents with ſlight things.

The French *Muſes*, who lived in her time, failed not to praiſe this part of her Vertues, which had been beneficial to them, and done honour to Learning. And truly they would have ſhewed themſelves very ungratefull if they had not praiſed Her. It was no fault of this good Princeſs, that they were not all Rich, and at their Eaſe, that they were not all Apparelled in Cloth of Gold, and lodged in the *Louvre*. She Treated them familiarly

liarly and as her Companions: ſhe recreated her ſelf with them in Proſe and Verſe; and the Sport never ended without ſome Preſent which cloſed up the Cadence and Periods, and rendred the Stanza's harmonious.

Concerning Courage which was her Predominant Vertue, and gave her a place in this Gallery, it appeared in *France*, *Scotland*, and *England*. In *France* ſhe reſiſted Proſperity, and vanquiſhed Exceſs and Pleaſures, which ſome have conceived much harder to overcome then Grief and Afflictions. She preſerved her ſelf from the Corruptions of the Court, and from the unwholſom blaſts which are ingendred by eaſe, and which attend a plentifull Fortune. She conſerved her Innocence in Greatneſs: And what is little leſs then new Created Planets, ſhe ſhewed much Modeſty under a great Crown, and upon the higheſt Throne of the World a moſt eminent Devotion and a Conſummated Piety.

But becauſe Vertue happy and at eaſe, is in a continual Violence; and that violent things cannot laſt but by Miracle: God who made choice of this Princeſs, and would have her all entire, withdrew her out of Proſperity, which in length of time might have corrupted her; and delivered her up to Adverſity, which Treated her as a Carver Treats Marble: And depriving her ſometimes of one thing, and ſometimes of another, compleated the Figure of the Heroick Woman, which was yet but rough-drawn in her.

Being returned into *Scotland*, a Widow to *Francis* the Second, and to his Fortune; And her Youth, joyned with the Supplications of her People, and Reaſon of State, having obliged her once more to Marry; that which ought to have been her Support, proved the cauſe of her Ruine. Hereſie inraged at the Zeal ſhe bore to the Conſervation of the Catholique Faith, caſt Fire into the Royal Houſe to make it paſs more eaſily from thence into the Church. Calumny, Ambition, and Jealouſie, prepared the Fuel for this Fire, and inkindled the Matter. But the good Queen having quench'd it by her Prudence and Addreſs; Hereſie which ſought to Reign by ſome one of its Faction, blew up the King her Husband by a Mine. Beſides ſome endeavoured to blemiſh her with being the Contriver of this Fire and Mine: And they ſlandered her very Mourning; and made her guilty of her ſecond Widowhood.

This Calumny proved a harſh Tryal to her: Yet it was but an Eſſay, and as it were an Advance of the Diſorders and Miſchiefs which enſued: And no Tragedy appears ſo Confuſed, as the life of this good Princeſs. All her days were marked with ſome Revolt and Conſpiracy. They were Celebrious by ſome Combat or Flight. There was nothing wanting to her but a Crown of Martyrdom, and God gave it her in *England*, after a Conflict of nineteen years, rendred in ſeveral Priſons, and determined at laſt upon a Scaffold, which was more Glorious to her then the Thrones ſhe had loſt.

Moral

MORAL REFLECTION.

THis Picture moves Compaſsion, and is of great Example: There is much to Deplore, yet more to Imitate: And for the Inſtruction of eminent Fortunes, and the Conſolation of mean Ones, Greatneſs is there Innocent and Unhappy. *Mary Stewart* conſerved her Innocence under two Crowns: And in the Vaſtneſs of two Kingdoms, which ſhe loſt one after the other, ſhe was much longer a Chriſtian, and with more Conſtancy then a Queen.

On the one ſide this teacheth elevated Perſons, that there is no Condition eſtranged from God, nor any Fortune rejected by him, provided it be juſt. That the Unction which makes Kings and Queens, doth not efface that which Forms Saints and Holy Women: That Palaces and ſtately Manſions are not out of the Road of Heaven. That though Piety, Modeſty and Patience reſide not uſually at Court, yet they are no ſtrangers there: And that Vertue is more Perſwaſive and Exemplar upon a Throne, then in the Tub of the Cynick.

Likewiſe on the other ſide they ſhould learn, from the Afflictions of this great Queen, to make leſs Account of Diadems which are torn in pieces, of Scepters which are broken, and of Thrones which tumble down, if never ſo little touch'd by Fortune, then of the Grace of God, which was a Purple Robe that remained to this deveſted Queen, an Unction which is not obſcured in her Priſon, nor effaced with her Blood: A Crown which cannot be taken off with the Head.

She was not only an Innocent and Vertuous, but an Unhappy and Perſecuted Queen: And thereby ſhe teacheth both Great & Rich Ladies, that there is no Quality Priviledged in this Life. The Purple of Soveraigns hath its Thornes, as well as that of Roſes: Great Fortunes and great Structures have their Storms: Elevated Heads have their Tears, as Mountains have their Waters: And whatever Ambition makes us believe, the greateſt Sufferers are not upon Wheels: They ſit upon Thrones invironed with Balliſters.

In fine, the ill Rumors which have been ſpred of *Mary Stewart*, and the Inſolence of Calumny, which hath disfigured her, teach thoſe of her Sex and Condition, that no Vertue nor Crown is free from detraction. Dogs indeed bark againſt the Moon which is ſo pure: Frogs croak againſt the Sun which is ſo beneficial and reſplendent. Monſtrous Figures, and the names of Beaſts have been impoſed on the Vertues of Heaven: And there is no Illuſtrious Planet, which hath not been accuſed of ſome Crime. However they take no Revenge: And what ſtains ſoever are laid upon them: What Vapours ſoever ariſe to them from the Earth, they ceaſe not to do good to the Impoſtors which diſhonour them: they forbear not to inlighten the Earth which obſcures them.

There are other Conſiderations to be made here upon the Providences of God; upon the Adverſities of ſuffering Vertues and afflicted Innocence;

upon

upon the Bleſſings and Advantages of theſe Adverſities. But theſe Conſiderations are too Important, and too uſeful to be ſhut up in ſo narrow a compaſs. They require more Leiſure and Extent: And if whole Volumes ſhould be imployed therein, I need not fear that the ſubſequent Queſtion would be caſt away.

MORAL QVESTION.

Whether Great Ladies in Proſperity, be not in a better Condition then Thoſe in Affliction.

IT is not only now adays that men finde ſomething to alledge againſt the Works of God, and that his Providence hath need of an Apology. In all Times there have been Impious Cenſurers and Blaſpheming Criticks, who have ſought out Defects in the Faireſt Pieces of the World; and Diſorder in the Conduct and Motions thereof. The greateſt and moſt inſupportable Diſorder in the opinion of theſe conceited Men, is that which they obſerve in the diſtribution of the Bleſsings and Misfortunes of this Life. If we believe them in this Point, there is nothing but Trouble and Confuſion; nothing but unjuſt and irregular Hazards; nothing but tumultuary and miſplaced Fortunes. Hail fall's equally upon the Harveſt of the Good and Wicked: Thunder beats down Churches, and ſpares Places of Debauchery. Winds are not more propitious, nor the Sea more calm and favorable to Pilgrims of the Holy Sepulchre, then to thoſe of *Mecha*: And it often happens that a Turk eſcapes the ſame Rock upon which a Chriſtian ſuffers Shipwrack. They adde hereunto, that Violence is always Rich and Honoured, and Integrity ever Neceſsitous and Deſpiſed. They diſcover under the Feet of Proud and Prodigal Rich men, the Blood, Subſtance, and Livelihood of the Poor, which dye of Hunger. They ſhew the Places, and quote the Times where happy and Crowned Injuſtice made advantage of its Impiety, and Reigned with the contempt of God and Men: whilſt Innocence, loaden with Chains, and Executed, exhibited upon a Scaffold a Spectacle of its own Diſhonour and Puniſhment.

It is true that ſuch Tragedies have been often ſeen: And lately alſo *Elizabeth* produced one very like in the Perſon of *Mary Stewart*; *England* and *Scotland* aſsiſted thereto with very different Paſsions: And *France* ſaw it afar off with Sighs and Tears. The Picture of this Hiſtory with which this Gallery is finiſhed, gives me occaſion to juſtifie here the Divine Providence in the Conduct of this Innocent Princeſs; to diſcloſe to great Ladies under Affliction and Sufferance the Riches which are hidden in Tribulations

bulations; and to perſwade them that they are more happy, and in a better condition in ſufferance, then if they remained in a continued proſperity.

I ſuppoſe that it is more advantagious to Women, for whom I write, to be apparelled with Vertue then Vice: to be of the choſen number: Of thoſe whom God particularly cheriſhes, and prepares to Glory; then to be left in the Crowd, without mark or degree, without right or pretence to the future: And I believe that I have reaſon to ſuppoſe it, becauſe I write not under the Law of the *Alchoran*, nor in the time of Fables: I write under the Law of the Goſpel, and in the Age of Truth: And what I write will be read by Chriſtian Women, and not by *Sultaneſſes*: It will be read by *Agatha's*, by *Catherin's*, by *Lucia's*; and not by *Stratonica's*, by *Cleopatra's*, by *Meſſalin's*. Now Adverſity is the proper ſtate of Vertue, and Vertuous perſons: It is the moſt commodious and favourable Treatment which God can uſe towards thoſe precious Souls which he cheriſhes with Paternal Love, and which he hath withdrawn out of the Crowd. It is the Legal Ornament and preparation of that Righteouſneſs which he requires in his Spouſes. And theſe their Advantages of Adverſity deſerve at leaſt that we ſhould not caſt an ill look upon it, if we have not a mind to cheriſh it: They will deſerve that we ſhould receive it with patience, if we have not the Courage to meet it, and rejoyce at its arrival.

Firſt, it is certain that bad times are the moſt proper for Vertue: Her good ſeaſons are produced by Hayl-ſtorms and Wind, by War and Tempeſts: And if Adverſity be not her Mother, ſhe is at leaſt her Nurſe and Governeſs. You may ſee ſome ſmooth-faced, adjuſted, and ſimpering Dame ſet out with holyed Grains and Chaplets; diſguiſed with a conſtrained Modeſty, and with Tears ſqueezed out by force: And this diſſembling Creature would have her ſelf taken for Vertue. But you muſt not be miſtaken in her, ſhe is not Vertue: She is a counterfeit which would fain imitate her, but doth it unhandſomly; which Apes her, yet hath not one hair of her Head by which to reſemble her. Vertue, as ſome imagine, is not an idle quality, and addicted to eaſe: A habit made for ſhew, compoſed of Countenances. It is a laborious and active quality: It is a Warlike and Victorious habit: And wiſe men, to whom heretofore ſhe appeared, never ſaw her unarmed; they never ſaw her but amidſt Thorns, and upon Mountains: They conceived that her Pallace was built with ſhipwrackt pieces, with the remnants of burnt houſes, with great Oaks blacked and beaten down by ſtorms of Thunder. She muſt be furniſhed then with Contrarieties, that ſhe may labour; She muſt find reſiſtance which may exerciſe her, and give force to the vigour of her action: And if ſhe had no Adverſity nor Adverſaries; if all her hours were ſerene, and all her dayes, dayes of Peace, againſt whom would ſhe offer Combat? In what ſeaſon would ſhe gain Victories? Upon what Title would ſhe demand Crowns?

This concerns the generall duty of all ſorts of Vertues; I ſay even of thoſe which are only induſtrious; which only labour exteriourly, and in a Mechanick way; which are limited by Time and Matter. The Vertue of

a Pilot hath its chief action amidſt the tumult of turbulent Waves, and boyſterous Winds; amidſt the confuſion of the melting Heavens, and the towring Seas. The Vertue of a Phyſitian, and of Drugs, expreſs their force upon mutulated members, and wounds, through which the blood ſlides away with life. By the ſame reaſon a Wraſtler is as no Wraſtler at a Table: and a Souldier is as no Souldier at a Ball. The Vertue of them both muſt be aſſaulted: It requires Reſiſtance and Adverſaries: it is atchieved by Sweat and Duſt, with Blood and Wounds.

It is the ſame with Moral Vertue, nay with Chriſtian Vertue, which is of an Order tranſcending all the reſt. Her condition is to labour and fight, to part with her blood, and to receive wounds. And if this condition ſeem troubleſome to her, ſhe muſt remember, that in the liſt of this life the Prize and Acclamations of the Combat are not reſerved for Spectators; for thoſe lazie perſons Crowned with Flowers and Perfumes, who are content to look on quietly and at their eaſe. They are for thoſe that fight Couragiouſly, who mingle their blood and ſweat with the duſt of the liſts, who ſhew great Hearts and great Souls by great Wounds.

But Vertue is Innocent: And the wounds of the Innocent are more painfull then thoſe of the Culpable. Such perſons as are wounded and overcome in the Liſts, ſuch as endure Rain and Wind in the Trenches, ſuch as leave their Arms and Legs upon a Breach, or in a pitcht Battle, are not Criminals drawn out of a Dungeon or a Gally. And after all, if Wounds do ſo much torment this innocent Vertue, ſhe may lay down her Arms, and depart out of the Liſts: She may alſo ſettle her ſelf if ſhe thinks good near to Voluptuouſneſs; paint and adorn her ſelf like her, take half of her Noſegayes and Perfumes; borrow her Looking-glaſs and Fan. But this once done, ſhe muſt no longer call her ſelf Vertue, nor pretend to Glory, and her Crowns. Beſides, Vertue never yet appeared effeminate, and voluptuous, nor painted or perfumed: And no perſon was ever ſeen to pretend to Glory, and run after her Crowns with a head covered over with painting, and loaden with Flowers, with a Fan in her hand, and a Looking-glaſs at her Girdle.

Afflictions and Adverſities are then the proper ſtate of Vertue: as War is the proper ſeaſon of a Souldier; as the Liſts is the proper place for him who pretends to the Prize. And therefore let us no longer ſay that Innocent and Vertuous Women are unjuſtly afflicted: Let us no longer impute to hazzard and tumult, what is according to natural order, and placed in a juſt proportion. And let us learn once for all, that if Vertue be in her right place, when ſhe is in Adverſity: if ſhe doth her duty when ſhe ſuffers; Ladies who follow her freely, and in good earneſt, cannot complain of their ill Treatment, when God obligeth them to the ſame duty, and ordains them to remain in the ſame ſtate.

On the contrary, he cannot afford them a more important tryall of his Love, nor more efficaciouſly teſtifie that he hath the thoughts of Salvation, and the heart of a Father for them. Thereby he purifies and frees them from vitious ſuperfluities: He deprives them of what adulterates and corrupts:

rupts: He prepares them for Crowns, and the Inheritance of a Future Life. It is certain that there is no Vertue ſo pure, which hath not ſome ſtain: There is not any ſo ſound, which hath not ſome part either infected or indiſpoſed: And if this be true of Vertue, which ſaved her ſelf in the Deſert; which put off her ſhooes, and forſook with them the dirt and High-ways at the foot of the Mountain: What will become of that Vertue which reſides at Court and amongſt the great Ones; which hath been nouriſhed with a dangerous and corrupted Fortune; which hath Domeſtiques as much cryed down as Riches, as Scandalous and Debauch'd as Pleaſures? *Is* it poſsible that ſhe ſhould be ſo ſound, and have ſo good Preſervatives as the Ayr of the Court cannot corrupt her? that ſhe ſhould ſuffer nothing from the Opinions and Cuſtoms of Men? that ſhe ſhould not be infected by the Contagion of Fortune? that Riches ſhould not puff up her Heart and Head? that Pleaſures ſhould not beget in her *Infirmity* or Corruption? And if there be no Vertue ſo Vigorous, nor Reaſon ſo well Fortified, which is able to reſiſt ſo many things which ſpoil and corrupt; I ask of a Lady, what uſage might be beſt for her in that ſtate, and what choice ſhe would make, if God had left it to her ſelf? *I* hardly believe that ſhe would chooſe to be given over by the Phyſitian. The Election would not be much better, then if ſhe ſhould make choice of a Precipice: the Diſpute would not be about the End, but the way to it: And if ſhe had rather periſh by a Precipice, ſhe cannot do it more certainly then by ſickneſs. It remains then, that ſhe put her ſelf into the hands of the Phyſitian, and relye on him for the ordering of her Maladies and Wounds.

But ſhe ſhould be very ignorant, if ſhe expected to be cured by him with divertiſements: with leaving her to her eaſe, with making her laugh. Do the Maladies of the Body become obedient to ſuch Remedies? Do they heal her wounds with Leaves of Roſes, and the Oyl of *Giſamia*? Do they not proceed againſt them with Bitterneſs and Pain, with Irons and Fire? Nevertheleſs theſe Wounds remain only in the Superficies; and theſe Maladies are often cauſed by a grain of Sand which pains them, or by a drop of Humour ſlipt out of its place. And ſhall we likewiſe believe that Interiour and Spiritual Maladies; that voluntary and inveterate Wounds will be cured with Ragouts and Perfumes, that they will paſs away at Play or at Table? Shall we believe that the Friendly and Domeſtick Paſſions of the Soul, that Vices avowed by the Will, and habituated in the Heart will flie at the ſound of Muſick; will be chaſed away by the ſmoak of a Perfuming Pan? They will need bitter Potions and painful Inciſions: They will require Remedies of Iron and Fire: And theſe Remedies of Iron and Fire are the Adverſities which God Ordains them; and which are profitably and ſucceſsfully applyed to them by Patience. It is much better then, for Ladies to be Purged and Cured by Adverſity, how diſtaſtful ſoever her Medicines may be, then if by an unfortunate *Indulgence* they were abandoned to Contagious Proſperity, which would compleat their Corruption.

This ſo harſh Treatment, and painful in appearance, will be yet found

more wholſom and beneficial; if we adde, that thereby they are prepared for the Wedding of the Lamb, and for the Crowns of the other Life. We are not received at this Feaſt with foul Garments, and hands ſullied with dirt. And the faireſt Head of the World which ſhould have but one ſtain will never be Crown'd there. It is neceſſary then for us to be purified before we preſent our ſelves to this Feaſt: And thoſe Souls doubtleſs are the moſt happy which arrive there perfectly cleanſed. Beſides that, they are not made to wait at the Gate, they have Purity here at a cheaper rate then in that Country. The fire of Adverſity, what hand ſoever inkindles it, what winde ſoever blows it, is not by much ſo ardent as the Fire of Purgatory: And we are better Treated by Tribulation, nay by the moſt ſevere and harſh can be imagined, then by theſe purifying Devils, which, as a Holy Father ſaith, Act the ſame thing upon Souls, as Fullers do upon Stuffs which are put out to be Dyed.

This ſo entire and perfect Purity ought to be accompanied with all the Features of an exact and compleat Beauty: And this Beauty alſo ought to be Royallie endowed, and to have a large ſtock of Riches. Now the Beauty of a Soul, which is beloved of God, and his Holy Angels, is not formed with Paint and Plaiſter, with Silk and Flowers: She is framed by Maladies and Wounds: and her moſt delicate Painting ought to be compoſed both of Blood, Tears, and Aſhes. The Beauty of St. *Tecla* was formed by Fire and the Claws of Lions: That of St. *Apollonia* by Flints, with which her teeth were broken: That of St. *Cicilia* by the boiling water of a Furnace: That of St. *Catharine* by a Sword and a Wheel. And generally there is no Beauty in Heaven, which Adverſity hath not made, and Patience adorned.

As for thoſe Riches which ſhould make up the Dowry of this Beauty; they are not the Fruit of a ſweet Life, nor the Revenue of Pleaſure and Paſtime. The very Riches of the Earth; even thoſe groſs and Material Riches which belong to the loweſt Story of the World, are Fruits of Adverſity, and arrive to us from the Tribulations and Afflictions of Nature. Pearls and Coral are found in the Element of Tempeſts and Bitterneſs: Precious Stones are taken out of Precipices and Rocks: Gold and Silver are born Priſoners and in Dungeons: And if they be drawn out of their dark holes, it is to make them paſs through Iron and Fire: it is to make them ſuffer all the Puniſhments of Criminals. Certainly, if Terreſtrial and meer Imaginary Riches are the Fruits of Labour, and the Daughters of Adverſity, it would not be Juſt, that the Riches of the Minde, which form the Great Saints of the Kingdom of God, and the quiet Poſſeſſors of Eternity ſhould be the reward of Idleneſs, and the Heritage of Delights. Theſe Spiritual Riches then are the Inheritance and Revenue of Adverſity: And conſequently this harſh and Laborious Adverſity is more Beneficial to great Ladies then Proſperity, which ſtain's and infect's them; which ſometimes even impoyſon's, and ſtrangles them.

Surely they would be very nice, if they did bear their good Fortune impatiently and with complaints: if they were wounded by their Ornaments:

ments: if they groaned under the Matter of their Crowns. Since Adverſity is ſent them by the Bridegroom to prepare them for his Wedding; It is very juſt that at leaſt ſo good an Office ſhould make them relliſh the rudeneſs of its Hands, and the ſeverity of its Countenance. Surely they would weep with a very ill Grace, if they lamented that preſſure which adornes them; Becauſe it loads them with Gold and Jewels: becauſe it pricks them by faſtening on them Garlands and Crowns. They ſuffer indeed the Torture on their Heads, and the Rack on their Bodies; they expoſe themſelves to Iron and Fire to appear Beautiful in the eyes of men: And it would be truly a great ſhame that they ſhould pleaſe God with leſs Trouble, and more at their Eaſe. But here is enough to juſtifie the Providence of God; and to ſhew to Vertuous and Afflicted Ladies how highly they ought to eſteem the Grace and Riches of Tribulation. It remains to confirm them by a ſecond Example, which hath the ſame Features, and almoſt the ſame Colours as the firſt; and I hope it will have no leſs Force, nor prove leſs perſwaſive, though it be leſs freſh, and more remote from our ſight.

EXAMPLE.

Margaret of *Anjou*, Queen of *England*.

IT is true, that Crowns are great Ornaments to Beautiful Heads. Nevertheleſs they are Ornaments which Pain more then they Adorn. And I very much doubt that no Perſon would burthen himſelf with them, if their Thorns were viſible. However their Thorns are not ſo well hid, but that ſome of their Points ſtill appear: And beſides the ſecret Rack, and Interiour Croſſes which great Fortunes endure; there are likewiſe Exteriour and Publick Ones, upon which by a particular Order of Divine Providence they are Tormented in the ſight of the World for the Inſtruction of the People, who are preſent at their Sufferings.

And in this Point the People ought to be advertiſed, that theſe Puniſhments of Great Perſons are not always Ordained for great Crimes. Riches are ſeen without Vice, as Gold without Braſs. There are Great Perſons, who like Great Planets have much Light, and very few Blemiſhes. And yet very often the Croſſes of theſe Grandees are more harſh and heavy then thoſe of Violent and Impious Rich Men; then thoſe of Bloody and Tyrannical Great Ones. God Ordains it in this manner, as I ſaid before, to prepare them for Crowns by Patience, and to leave unto Great Men under Perſecution, and to Great Ladies under Affliction, Examples of their Rank, and Models of their Condition: And becauſe there is an unmove-

able

able Patience which ſuffers quietly and without Action; and a ſtirring and laborious Patience, which adds Action to Sufferance; it is juſt, that after the having given a Queen of *Scotland* for a Preſident of the firſt, I ſhould give a Queen of *England* for the ſecond.

Margaret of *Anjou*, Daughter to *René* King of *Sicily*, was one of the moſt Rare and Perfect Princeſſes of her Age: And her Perfections moſt Rare as they were ~~received~~, not reſpected ~~from~~ adverſe Fortune. She was deſcended from the moſt eminent Race of the World. Reeds are not beaten down by Tempeſts, but the Branches of great Trees: She was one of the Faireſt and moſt Spiritual. But the Planets which are ſo Beautiful and Governed by pure Spirits have their Defections and Eclipſes: they are perſecuted by Miſts and dark Clouds, by Imprecations and Calumnies. She was Liberal and Beneficent. Is there any Bounty more laſting then that of Springs? more delated then that of Rivers? Is there a greater Inclination to do good then that of the Earth? And yet we ſee that ſtones are caſt into publike Springs; and that all ſorts of Ordures are thrown into Rivers: We ſee that the Earth is beaten with Storms, trodden upon by Animals, torn up by men, impoveriſh'd and denuded once every year. There was nothing then ſtrange and againſt the courſe of the World in the Afflictions of ſo Noble, ſo Beautiful, ſo Able, and Magnificent a Princeſs: and Fortune did nothing againſt Her, whereof ſhe had not Publike Examples in Nature.

She was Married to *Henry* the Sixt King of *England*: and by this Marriage the Truce was continued between two Neighbors, the greateſt Enemies in the whole World, the moſt jealous of each other. The poor Princeſs did not long enjoy the Repoſe ſhe gave to the Publike: and it hapned to her as to Victims, which bear the Sorrows of the People for whom they are Sacrificed. The Nuptials were Celebrated at *Nancy* with great Preparations of Carrouſels and Tournaments, according to the Mode of the Cavaliers of that time, who were only acquainted with Valiant and Manly Delights; with Paſtimes which equalled Battels, and produced true Victories. Wherein ſurely, to ſpeak this by the way, they were more Cavaliers, and Men at Arms then thoſe of our days, who know no other Carreers then Racing, nor other Tournaments then Dancing, who have Effeminated Magnificence, and taken away from Sports and Diverſements, all that they had of Noble and Military.

Margaret being paſſed into *England*, found not there the ſame Sweetneſs and Tranquility ſhe had left in *France*. Not that ſhe was one of thoſe ill lodg'd Perſons, who have always either Rain or Smoak in their Houſes. And Her Marriage was none of thoſe Tyrannical Yoaks and Torturing Chains, which a certain Perſon wiſhed to his Enemy inſtead of a Gibbet and Halter. She enjoyed at Home a moſt pure Calm, and without Confuſion: and her Marriage felt nothing Heavy or Incommodious. The King her Husband had all the Qualities of a good Man, and a good Prince: But being born under a very Contagious Conſtellation, and of a very Malevolent Influence, the Queen his Wife failed not to he involved therein;

therein, and to have her ſhare of the Poiſon and bad Fortune. She patiently received all that fell upon her. Beſides, ſhe joyned Grace with Patience: And being indued with a pleaſing Humour and a Gallant Spirit, ſhe made Anſwer to ſuch as lamented her Condition, That having taken upon her Marriage Day the Roſe of *England*, ſhe ought to bear it intire, and with all its Thorns.

Moreover King *Henry* had a great inclination to Repoſe, and no Averſion to Pleaſure. The Mildneſs and *Indifferency* of his Spirit did not Correſpond with the Functions of Regality, which required Courage and Reſolution. Noiſe and Stirs made him wry his Head; and when things were in his own choice, he contented himſelf to have Eaſe and Repoſe for his part, and left to his Favourites and Miniſters of State, the Authority with the Trouble, and Affairs with the Tumult.

This Soft and Slothful Life afflicted the Queen, who had a High and Active Spirit, Noble and Manly Thoughts; and a Head as Capable to fill a Crown as any Prince of Her Time. Not that ſhe did not affect the Repoſe of her Husband, and wiſhed him his Hearts Content. But her Love being Magnanimous, and of the Complection of her Heart, ſhe would have rather liked in him a Glorious Activeneſs, and accompanied with Dignity, then this ſtupid Repoſe, and theſe miſ-becoming Eaſes, which Diſhonoured him. Truly this Prince, though otherwiſe good, was not beloved by his Subjects: And his Reputation bore the brunt of all the Faults of his Favourites and Miniſters of State. The Revolt of the Grandees, the Seditions of the People, the Mutinyes of the Mayor of *London* (who was then a Popular Soveraign, and a King of the third Eſtate) and generally all the Diſorders of his Kingdom were cloaked with this Pretence.

All theſe Commotions grieved the Queen: But they did not affright her. She haſtned ſtill with the firſt to the moſt wavering Places: and where Power and Authority might ſtop any Diſorder. Her principal Effort was upon the Kings Spirit: "She continually repreſented to him, and with "Preſſing and Efficacious Terms, that the Repoſe of Kings conſiſted not "in the ſoftneſs of their Bed, but in the ſtability of their Thrones. That "the Throne could not be ſecure, if Eſteem and Authority do not Sup-"port it: And that Eſteem which ariſeth from Action and Authority, "which grows from Courage, are loſt by Sloth and Softneſs: that Affairs "are truly very ponderous; but that this Weight procures the Stability of "Affairs: And that there could be nothing more Fickle and Tottering "then a King, who diſcharges himſelf of all that lies heavy upon him. "That it were to Act a very bad part, to play the Titular King; and to "Reign by Agents and Deputies: That Authority Subſtituted, and out "of its Place, is weak, and without vigour: And the Scepter which "hath Force, and begets reſpect in the Hand of a Prince, is eaſily broken in "the hands of a Subject, and Reſembles a Scepter in a Play.

Theſe and other like Remonſtrances, accompanied with the Eloquence of Beauty, and the Perſwaſion of Love, Fortified the Kings Spirit, and made

made him take a firm Reſolution to Reign for the Future without a Subſtitute, and to Act of himſelf. He Reſumed that Authority, which he had conferred on his Uncle, *Humphry* Duke of *Glocester*: And he called back all Affairs to his own Conduct: And thereby it appeared how Imployments Protect thoſe whom they burthen: And how Authority Supports and Settles thoſe whom it Loads. The poor Duke of *Glocester* was no ſooner put out of Office and Authority, but his Enemies, which before did not ſo much as ſhake him, did now overthrow him: And within a ſhort time after his Fall, he was ſtrangled in Priſon by a Sudden and Illegal Execution.

The Faction of the White Roſe, which could not endure the Odour of the Flower de Luce, and beheld with regret a French Woman ſo abſolute in *England*, failed not to charge her with the Contrivance of this Death. And awhile after, the Danger of *Richard* Earl of *Warwick*, who was Aſſaulted neer *London* by the Kings Guards, and thruſt into the *Thames*, gave Occaſion and Authority to this Calumny. "The Earl of *Salisbury*, his Fa-
"ther, and *Richard* Duke of *York*, Head of the White Roſe, made there-
"upon ſeveral Manifeſts by Word of Mouth, and Publiſhed in the Coun-
"try and Cities, that this piece was deviſed by the Queen, who had un-
"dertaken to cut off the Arms of *England*, and to deprive it, with its beſt
"Blood, both of Strength and Spirit, to the end ſhe might deliver it up to
"*France*. That ſhe began not her Work amiſs. And that if the end of the Enterpriſe ſhould Correſpond with the beginning; if the Great Ones did not look better to themſelves, then the Duke of *Glocester*, and the Earl of *Warwick* had done, in a ſhort time not one drop of good Blood, nor one ſingle Noble part would be left in the Body of the State.

The good Queen was very far from entring into theſe Tragical Thoughts: And though ſhe truly wiſhed Authority and Power to the King her Huſband, yet ſhe did not wiſh him ſuch an Authority, as might be hated and lamented, nor ſuch a Power as might cauſe Deſolation and Ruines. Beſides, leſs was it in her Thoughts to procure the Deſtruction of that Tree upon which ſhe her ſelf was Grafted. And if ſhe bore much Affection to the Stem of her Race which was in *France*, ſhe had much more for its Flower and Fruit which were in *England*. She oppoſed nothing to theſe Rumors, but the voice of her own Conſcience, which ſpake lowder then Calumny, and juſtified her before God, againſt the Impoſtures of Men.

Nevertheleſs Calumny found ſo much Matter prepared to take Fire; and blew ſo hotly, and effectually upon this Matter, as it grew into a great Flame, which was like to burn all *England*, if *France* had known how to entertain it, and make Advantage of this Occaſion and Diſorder. The Accident befallen the Earl of *Warwick*, and the new Authority of the Duke of *Somerſet*, ſerved for a Pretence to Ambition; and were the Specious and Superficial Cauſes of the War. The Duke of *York*, accompanied by the Earl of *Salisbury*, and followed by all the Faction of the White Roſe, raiſed a powerful Army; and ordered it to march directly to *London*. The King took the Field on his part, with the Party of the Red Roſe, and with

with all the Forces he could draw together. The Battel was Fought at *Northampton*: And God who is not pleaſed that juſt Right ſhould always prevail; and that Fortune ſhould follow Vertue every where, permitted the Royal Army to be Defeated, and the King himſelf to be taken Priſoner by the Rebels.

The Duke of *York* grown inſolent by his Victory, brought him in Triumph to *London*, and cauſed him to be ſhut up in the Tower. Seeing himſelf ſecured on that ſide, he put off his Mask of colourable Pretences, wherewith he began the War: And Repreſented to the Parliament the double Right his Houſe and Fortune gave him to the Crown. Force in like Occaſions is a powerful Piece, and Victory an Eloquent Advocate. However the Parliament yielded not wholly to Force and Victory: It reſpected the Vanquiſhed Right; and durſt not Degrade Majeſty, though deveſted, and loaden with Chains. The Reſolution of the Parliament was, that during the Life of *Henry*, the Duke ſhould reſt ſatisfied with the Title and Functions of Lieutenant General of the Kingdom; and that the Crown ſhould paſs by Succeſsion to his Son, *Edward* Earl of *Marche*, to the Excluſion of the Houſe of *Lancaſter*.

A greater Affliction could not befall the Queen; ſhe ſaw her Enemies upon the Throne, the King her Husband in Priſon, and under the hands of an Executioner; the Prince her Son publikely Degraded, and Excluded from the Crown by a Solemn Decree. All that could have Supported her in this Revolution, was either fallen or tottering: And except her Courage and Hopes, which Fortune was not able to caſt down, there was nothing about her but Shipwrack'd pieces of a ruined Greatneſs. But afflicted Vertue doth not waſte her ſelf in outcryes and tearing her hair: She knows how to Diſcipline Affliction, and animate Grief: ſhe knows how to ſet together broken pieces, and conteſt with Ruins.

The Couragious Queen made this uſe of it: And inſtead of exhauſting her ſelf by vain Complaints, and Superfluous Tears: Inſtead of Imputing her Miſhap to the Planets, or accuſing Fortune, ſhe thought to overcome in Deſpite of the Planets and Fortune; and began to Levy new Troops. To ſupply the Defect of Money which ſhe wanted, the grace of her Speech and Countenance ſerved in lieu of Pay to the Souldiers: And this Honourable Payment left a ſting in the moſt benummed Souls, and infuſed Boldneſs into the moſt Fearful. Not believing that ſhe might handſomly commit to Lieutenants an Affair which concerned the Freedom of the King her Husband, and the Deſtiny of her Houſe; ſhe reſolved to take part in the Danger, and attempt in Perſon againſt Fortune. She put her ſelf then in the Head of her Army, and marched directly to *York*, where the Forces of the Enemy were Encamped.

England never ſaw an Army which had a more Beautiful Leader: Nor did it ever ſee any one Fight with more Courage. The Duke of *York*, who Muſtered above Ten thouſand Men, perſwading himſelf that he might purchaſe a young Queen at a cheap Rate, went to meet her againſt the advice of his Commanders, and preſently expoſed the Buſineſs to a general

Battel. It cannot be expreſs'd what the Queen effected by the Greatneſs and Courage of her Words; by the fire of her Eyes, by the boldneſs of her Looks, and of her whole Perſon. She infuſed Courage, Ardour, and Impetuoſity into her People: She ſeemed to give even Senſe, Activity and Addreſs to their Weapons. If *Victory* her ſelf had Marched before them, in the Equipage and Lightnings which our Imagination aſcribe to her, ſhe could not have done more. The Rebels received a total Overthrow: The Duke of *York* taken with his Son, the Earl of *Rutland*, and the Earl of *Salisbury* paſſed through the hands of the Executioner. Their Heads were expoſed upon the Walls of *York* on the point of three Spears; To the end the Example might make a greater ſhew, and be the more Famous; and that Rebellion might be inſtructed afar off, and with the more Terrour. A Crown of Paper begirting the Dukes Head, was the particular Mark and Puniſhment of his vain Pretenſions.

This firſt Victory raiſed the Queens Heart without Impriding it: And the new Greatneſs ſhe added to it, was a Solid and Modeſt Greatneſs; a Greatneſs of Deſigns, and Hopes, and no puffed up and vain-glorious Greatneſs. Not being able to think her ſelf Victorious, as long as the King her Husband remained a Priſoner, ſhe reſolved to paſs through all Dangers to break open his Priſon, or expire at the Gate. This Reſolution taken, ſhe ſteers her courſe towards *London*: Meets the Earl of *Warwick*, who led a gallant Army, and augmented by the Defeat of the Earl of *Pembrook*: Couragiouſly Attaqu-s and Routs him, enters *London*, Crowned with two Victories: draws her Husband out of the Tower; and replaceth him upon the Throne with the general Applauſe of the People. Certainly if there be no Victories ſo pleaſing, as thoſe which are bleſſed by the Unhappy; and whereat Captives rejoyce even in their Priſons, and Irons; ſurely it was with a ſweet and pleaſing Tranſport, that this Victorious Princeſs broke her Husbands Chains, drew him out of Priſon, and replaced the Crown upon his Head. And whatever is ſaid in order to the Glory of Ancient Triumphants, though they entred *Rome* with more Pomp and Tumult, yet certainly they did not enter with a more Pure or Lawful Joy, then that of *Margaret* when ſhe entred the Tower of *London*.

But the Joy of this World hath wings as well as Fortune: And like her, rides much way, and lodges in few Places. Scarce was *Henry* well acquainted with Liberty and his new Kingdom; ſcarce was he replaced upon his Throne, when he underſtood that all the Thorns of the *White Roſe* were not pluckt out: And that *Edward* Earl of *March*, Heir to the Ambition of his Father the Duke of *York*, and Succeſſor to his Enterpriſes, advanced with a Powerful Army to finiſh what his Father had but rough-drawn. He was not adviſed to expect him, nor to confide in the People of *London*; an uncertain & Capricious Monſter which had too little Courage, and too many Heads: And he was induced to hope, that he ſhould find better Terms from Fortune, then from ſo Inconſtant and Wilde a Beaſt. He Marched forth accompanied by his Wife, the Duke of *Somerſet*, and all the Body of his Party. And doubtleſs, if he had not made the more haſte

to

to get out, the leaſt that could happen was to be ſhut up in the Tower of *London*, and to behold from thence the Coronation of his Rival, and the ſame Applauſes which were before given him by all the People.

Edward himſelf, though newly Crowned, did not truſt to the new Affection of this People; and did not believe himſelf ſure of any thing, if he had not Fortune and Victory on his ſide. He followed *Henry* by long Marches: And *Henry* facing about, the Armies gave each other ſo rude and forcible a Shock, as Thirty thouſand men fell on the Place. *Henry* being totally Defeated, ſaved himſelf in *Scotland* with the Queen: And the Queen whoſe Heart was ſtill Armed and Couragious, paſſed over into *France*, from whence a while after, ſhe returned into *Scotland* with two thouſand Men, commanded by *Brezel* Seneſchal of *Normandy*. *Henry* ſtrengthened by this Succour, and that wherewith *Scotland*, his new Ally, furniſhed him, returned again into *England*, with more Right and Courage, then good Succeſs. He was again Defeated by the Marquis of *Montague*, who Commanded King *Edwards* Forces: And his Overthrow was ſo great, that the Queen was enforced to ſave her ſelf in a Wood, with her Son the Prince of *Wales*.

The Event ſhewed, that Fortune expected her there to offer her an Affront; Not being able to overcome her Honourably, and deprive her of Courage by a fair War, ſhe undertook to diſpoſſeſs her of it by the hands of a Murtherer: And peradventure ſhe had been there Aſſaſsinated, if Fortune had not meant to ſport yet longer with her, and reſerve her for other Outrages. It was no novelty with her to Diſpoil a poor Queen: It is her uſual Paſtime in all Countries, and at all times: And nothing is ſeen every where but Ranſack't Kings; nothing but denuded Princes, nothing but Rich Men impoveriſhed, who complain of her Robberies. But it hath not yet hapned that a King, much leſs a Queen, ſhould be ſo unworthily Treated. Certain Villains, who found her in a by-corner, drawn by the Dignity of her Countenance, and the ſparkling of her Jewels and Garments, Robbed her with ſo little Compaſsion, and uſed ſuch Brutiſh Violence towards her, that if any thing delivered her out of their Hands, it was the Quarrel which aroſe amongſt them about the diviſion of the Spoil.

Whilſt they were fighting, the Queen whom all theſe frightful Faces, and ſo many naked Swords could neither Terrifie nor Amaze, took up the Prince her Son in her arms, and caſt her ſelf with him into the thickeſt part of the Forreſt. Another was found there, whom evidently Fortune had placed in Ambuſh to do her more Injury, then all that ſhe had already ſuffered. But the Graces and Majeſty, nay the Afflicted Graces, and half naked Majeſty, were for this once more Powerful then Fortune. The Queen ſeeing him approach, advanced with a ſtedfaſt pace, and a Countenance of Authority; And preſenting to him her Son, whom ſhe carried, ſaid to him in Soveraign Words, and with a Commanding Tone: "Friend, receive from my hand the Son of thy King, and the Heir of the "Kingdom; I give thee the whole State to be carryed with him: ſave

" them both from Rebellion and Fortune, which purſue them. She ſaid no more; the Graces and Majeſty ſpake the reſt: And what is wonderfull, the Graces without Ornament, and Majeſty without a Crown and Precious ſtones, humbled this Barbarous Fellow, and perſwaded him that it was a Queen who ſpake to him. He took the little Prince into his Armes, and going before the Queen, guided her ſo happily through by-ways, as he preſently brought her to the Sea ſide.

Truly this was a ſtrange Game of Fortune, or to ſpeak more Chriſtianly, it was a pleaſing Spectacle to Providence, to behold a Great Queen, Grand-childe to ſo many Kings a Fugitive, half naked, and ſtraying in a Forreſt like a Vagabond; following on foot a Thief, who alone ſerved for her Querries and Guards, who was all her Train and Court; and in this deplorable Condition, which begot pitty even in Barbarity it ſelf, to conſerve her Hopes and Reſignation, and ſtill bleſs Providence in whoſe ſight ſhe had been Deſpoiled.

As ſoon as ſhe came to the Sea-ſhore, ſhe put her ſelf with her Son into a Fiſhermans Boat, which carried her to *Sluce*; from thence ſhe paſſed into *France* and *Lorayne*; And through all places where ſhe paſſed, ſhe was ſhewn to the People as a Celebrious May-game of Fortune, as a Rich piece of Shipwrack, as a great Head fallen off from a great *Colloſſus*. But though this great Head were fallen; yet it remained Entire. The Wind which threw it down, had only diſplaced it: And likewiſe after her Fall ſhe kept the Dignity of her former Features, and the Majeſty of her Countenance.

Edward alſo feared her more thus Fugitive and Deveſted, as ſhe was, then he did all the Houſe of *Lancaſter*, Supported by all *Scotland*, and by an entire Moyetie of *England*. She raiſed all the money ſhe could in *France*; and repaſſ'd the Sea under the Conduct of the Earl of *Warwick*, who Irritated by the Attempt *Edward* had made upon the Chaſtity of his Daughter, releaſed *Henry* out of that Priſon into which he had caſt himſelf, out of the Impatience he had to return into his Kingdom before his time, and in a diſguiſed Habit.

This ſecond Voyage of the poor Queen, was not more Fortunate then the firſt: ſhe Arrived not in *England* but to be preſent at the Defeat of her Son; and at the puniſhment of her Husband. Her Son was overthrown in his firſt Advance, and periſhed in the Battel of *Teuxbury*. Her Husband was ſtrangled in the Tower of *London*, and had the Duke of *Gloceſter* for his Executioner. As for the Queen, *Edward* Confined her to a Priſon, where her Courage and Conſtancy Acted their laſt Part, which was no leſs painfull then the former, though done with leſs Noiſe, and in Repoſe: And it laſted till her Father King *René* ſent fifty thouſand Crowns for her Ranſom which ſet her at Liberty.

For my own part, I could not cloſe this Gallery with the Picture of a more Gallant and Couragious, more Active and Patient, more Reſplendent or Exemplar Vertue. You may finde Inſtruction there, both for Low and High Conditions, for Proſperous and Afflicted Fortunes, for Men as well

as

as Women. Such as are upon the Earth, and in the Low Story of the World, will learn from hence to Content themſelves with the Repoſe and Security of a mean Fortune, which is not ſubject to Agitations and Falls; and not to Affect Tumult and Storms which paſs over their Heads. Such as remain in the high Region, will learn, not to make ſo great Account of an Embroidered and Tottering Greatneſs, expoſed to Tempeſts and Precipices, Famous by its Shipwracks and Ruins. And when they ſhall perceive, that only Glittering things are ſubject to be broken, that elevated Ones are liable to Falls, and ſuch as are ſwoln up, do only burſt aſunder; they will be affrighted with that which is the matter of their Vanity, and will apprehend their Splendor, Elevation, and Pride. Moreover Proſperous Fortunes are advertiſed hereby of their own Inconſtancy and Frailty; and the Unhappy, of the Patience they ought to have, and of the Merits they may Acquire.

In fine, Men and Women of what Gold or Earth ſoever their Fortunes are Compoſed, and in what Story ſoever of the World they are lodged, ought to be inſtructed by this Example, that no Condition or lazy Vertue can be Priviledged in this Life: That the Carreer of Adverſities is open to all ſort of Perſons: That Providence Aſsigns to every one the Rank and Function which is proper to him: That there is no Victory which is not preceded by ſome Combat; and that it is a very great ſhame, that Chriſtians ſhould endure ſo many Afflictions, and expoſe themſelves to ſo many Dangers for a handfull of Flowers which laſt but a day; for a Perfume which is diſperſed by the firſt blaſt of Wind; for a Crown of Glaſs which may break every moment: And that for Inſatiable and endleſs Delights, and for a Solid and Eternal Glory, they ſhould fear to endure but the pricking of a Thorne.

THE END.

The

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Faults eſcaped in the Printing.

IN the Addreſs to the Ladies, Page 2. line 10. for *on* read *of*. In the Book, Page 41. line 9. for *Conjectures* read *Coveteouſneſs*. p.50. l.28. read *this ſpent all warm that it is*. p.50.l.32. *after vertue* add *worthy*. p.51.l.5.r. *Cicinna*. ibid. *for ſparkled*, r. *ſharpned* p.107. l.31. for *returning*, r. *retaining*. p.109.l.39.r. *In the Blood*. p.116.l.23. r. *even her words*. p.120.l.3. r. *yea a Maid*. p.130. for *blood*, r. *blow*. p.131.l.43. for *inbred by*, r. *imbrued in*. p.135.l36. for *ſtale* r. *ſtable*. Ibid. for *fears* r. *tears*. p.54. l.23. read to the word *done her*. p.164.l.8. for *her* r. *our*. p.171. l.28. for *Giſamia* r. *Geſamin*. p.174.l.7. r. *They were not received nor reſpected by*. p.153. l.5. for *Mainmut* r. *Macmut*. p.153.l.11. for *Canatis* r. *Canalis*.

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